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Mission Sunday sharing call

We've done well—but best to come

Southern Cross Reporter

Catholics in the San Diego diocese are still above average in the nation in their Mission Sunday gifts, according to the 1974 totals released by the Society for the Propagation of the Faith.

And Father Anthony Chylewski, diocesan missions director, hopes that this Sunday, Oct. 19, Catholics will want to share even more in the world mission of the Church.

"LAST YEAR ON Mission Sunday parish families here gave an average of $1.52 per family," Father Chylewski said, "for a total of $161,105 for the one collection."

Additional good news was a substantial increase in total contributions for the year, he added. "People in the diocese gave a record $453,363 for 1974, more than $100,000 above the 1973 figure of $325,460.

"It's the best we've ever done," he added. "But we also have to remember that the Third World countries whom we help are suffering greater loss of spending power than we are through terrible inflation.

"CHRIST LIVES among us...help us tell the world," is the theme of this year's Mission Sunday appeal. The day is set aside, he said, for "the Church, as the living community of the faithful, to pray and to offer material support for the many needs it encounters each day through the service of its missionaries."

Mission office statistics show that St. Rose of Lima parish, Chula Vista, contributed the most, as it did in 1973 and 1972. Its total was $17,266. Following were St. Brigid's, San Diego, $15,501; Mary, Star of the Sea, La Jolla, $12,946; St. Joseph Cathedral, San Diego, $12,621, and St. Vincent, Sun City, $9,673.

Seven parishes exceeded $6,000: St. Mary, Escondido, $6,878; Holy Rosary, San Bernardino, $6,865; St. Francis de Sales, Riverside, $6,825; Our Lady of the Valley, Hemet, $6,774; St. Didacus, San Diego, $6,709; Sacred Heart, Coronado, $6,676, and Our Lady of Grace, El Cajon, $6,560.

THROUGH THEIR gifts to the Holy Childhood fund, parochial school children gave $88,232, and CCD students raised their total by $2,000 to $16,938. Four high schools contributed a total of $1,898, led by San Diego's Academy of Our Lady of Peace with $1,064.



THEIR JOY—An appeal to the heart for Mission Sunday—two children in Malawi, Africa, who benefit from gifts from our parishes.

Father Chylewski pointed out other areas where donations showed a sizeable increase. Mass offerings of $2,127 in 1973 increased to $13,336. Donations and designated gifts almost doubled, from $96,117 to $174,593. And legacies more than doubled, up to $27,574 from $9,800 the previous year.

"Of course, this means that we can increase our field support for missionaries. We can give Latin American priests $15,000 this year," he said, "whereas we could appropriate a little more than $5,000 from 1973 donations. So we really are making progress.

"MISSIONARIES, realistically and simply, are men and women filled and overflowing with the good news of 'abundant living' to be shared with others.

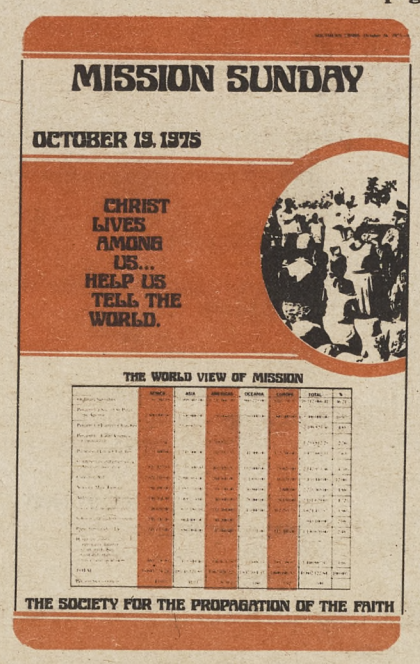
"But on the practical side," Father Chylewski said, "these expressions of service need material assistance. Schools, homes, hospitals, chapels and relief programs are material things we need to 'tell the world' that there is more to life than the often tragic conditions in which we exist."

Churches in all U.S. dioceses will offer special prayers and Masses for the missions and missionaries this Sunday, in addition to taking up the annual collection for Society for the Propagation of the Faith.

Southern Cross offers its readers the special annual Mission supplement on pages 9-12 and more special editorial coverage on page 15.

Special Missions Supplement

pages 9-12



Parishes begged: take more refugees

Southern Cross Reporter

Even though the parishes and people of the diocese have earned second place in the nation by helping to resettle 416 refugee families totaling 1,473 people, "it is not enough," according to Msgr. Mark Doran.

"We are begging parishes who haven't sponsored a family to take one, and we are begging parishes who have sponsored a family to take another one," pleaded the director of Catholic Community Services which operates the diocesan refugee resettlement office.

MSGR. DORAN said nearly 8,000 refugees remain at Camp Pendleton Marine Base near Oceanside and explained that the government will close down the Pendleton refugee facility, Oct. 31.

Those refugees without sponsors when the camp is closed will be shipped to Fort Chaffee, Ark., the only government facility that can offer barracks heated for the winter.

He explained that the diocesan refugee office will continue operating until next summer at least, "but this is our last big sponsorship push before Camp Pendleton is closed."

EMPHASIS IS being placed on parish sponsorship for several reasons. "First it is much easier and quicker to check the qualifications of a parish as a sponsor," according to Msgr. Doran.

"Secondly, most of the families remaining at Camp Pendleton are large families of 15 or 16 people. Realistically, sponsorship of a large family can only be handled by a parish.

"And finally, many of the families remaining consist of elderly people and mothers with small children. They have no wage earner to contribute to their support," Msgr. Doran said. "These are the families who need the most help and they are the ones hardest to place with sponsors."

HE SAID that the parishes and the people of the

Turn to page 18

Around the diocese

Bishop Leo T. Maher:

Saturday, Oct. 18, 9:30 a.m., U.S. Grant Hotel, San Diego, California Pro-Life Conference general assembly.

Saturday, Oct. 18, 3 p.m., University of California at Riverside, Youth Day Mass.

Wednesday, Oct. 22, 8 p.m., Sheraton Airport Inn, San Diego, Diocesan Council of Catholic Women convention.

Friday, Oct. 24, 2 p.m., St. Mary of the Desert Hospital, Apple Valley, dedication of new surgical pavilion.

Friday, Oct. 24, 6 p.m., University of San Diego, Clergy-Alumni Night.

Saturday, Oct. 25, 6:30 p.m., St. Therese of the Child Jesus church, San Diego, Italian Catholic Federation Bishop's Day Mass and dinner.

Father Richard Duncanson
Secretary

* * * *

Youth Day, '75, for high school, college students and young adults, Saturday, Oct. 18, UC Riverside. Details: 291-7614.

San Bernardino CCD, "How to Use Library Books in Religion Class," Wednesday, Oct. 22, 7-8:30 p.m. Our Lady of Guadalupe school, San Bernardino. Details: 882-1776.

Mary, Star of the Sea, La Jolla, silver jubilee celebration of Co-Workers of Mother Teresa in America, Sunday, Oct. 19, 3 p.m. Special Mass and prayers of thanksgiving.

St. Therese social center, Allied Gardens, special Mass for mentally retarded, their families and friends, followed by social hour; Sunday, Oct. 19, 3 p.m. Details: 291-7614.

Hefernan Young Ladies Institute, seminary burse, dessert card party, Saturday, Oct. 25, noon, Oneira Women's Club, 4649 Hawley Blvd., San Diego. Details: 583-0649, 239-2770.

St. Therese of the Child Jesus social center, San Diego, ninth annual Bishop's Day Banquet honoring Bishop Leo T. Maher, hosted by Italian Catholic Federation, 8 p.m. Saturday, Oct. 25; preceded by Mass at 6:30. Details: 469-0795.

"Christ in the Marketplace," media workshop for parents, teachers, Nov. 1, 8:30 a.m.-4:30 p.m., University High School. Details: 291-7881, 291-7614.

Mercy Ball and fine arts auction, Saturday, Oct. 25, Hotel del Coronado, benefit for San Diego's Mercy Hospital and the pediatric unit. Details: 463-1191.

St. Theresa, Palm Springs, "Life in the Spirit" seminars, Thursdays, 7:30 p.m., parish auditorium, through Oct. 23. Details: 347-1196.

St. Augustine high school, scripture class taught by Father Jerry Bevilacqua, OSA, Mondays, beginning Oct. 20, 7:30-9:30 p.m.

Italian Catholic Federation, Mass in honor of St. Elizabeth Seton; Our Lady of the Rosary, San Diego, Wednesday, Oct. 22, 7:30 p.m. Everyone invited.

St. Mary of the Desert Hospital, Victorville, dedication of new surgical pavilion by Bishop Leo T. Maher; Friday, Oct. 24, 2 p.m., followed by open house till 8 p.m.

Court Teresa of Avila CDA, Lemon Grove, 24th anniversary dinner dance, 8 p.m.-1 a.m. Saturday, Oct. 18, Elks clubhouse, 2720 Fourth Ave., San Diego. Details: 469-3695.

Cedar Community Center, free flu shots for persons 60 and over, Wednesday, Oct. 22, 10 a.m.-noon. Details: 235-6538.

San Luis Rey Mission, workshop on healing through prayer, Thursday-Sunday, Nov. 6-9. Details: 466-1650, San Diego; 757-3651, San Luis Rey.

Theresians of America, monthly meeting, Tuesday, Oct. 28, 11:30 a.m., Benedictine Convent, 3888 Paducah Drive, San Diego.

Fifth annual Pro-Life Conference, U.S. Grant Hotel, Friday-Sunday, Oct. 17-19. Details: 232-3121.

San Diego DCCW, meeting Monday, Oct. 20, 11:30 a.m., Holy Spirit, San Diego. Mrs. Robert Bailey will speak on "Women's Role in the Legislation Process." Details: 222-0840.

St. Frances Xavier, Crestline, family picnic Sunday, Oct. 26. Details: 338-2303.

St. Rita's, San Diego, parish bazaar, Saturday-Sunday, Nov. 1-2, benefit for school. Details: 262-2032.

Christ the King, San Diego, Open Door senior center, Wednesdays, 10 a.m.-2 p.m.; Potluck and Halloween party, Thursday, Oct. 29. Details: 235-6419.

University High School Parent Association, open meeting Tuesday, Oct. 21, 7:30 p.m., religious education center. Details: 298-8277.

San Diego County Ecumenical Conference, luncheon, Monday, Oct. 20, First United Methodist church, San Diego; Dr. Claire Randall, speaker. Details: 232-6385.

St. Catherine Laboure, San Diego, "Ad Altare Dei" awards preparation for Catholic Boy Scouts, Tuesdays, 6:30-7:15 p.m., youth center. Volunteer help welcomed. Details: 277-5523.

Our Lady of Solitude, Palm Springs, "Biblical Aspects of Synod II, policies and summaries of the commissions," Wednesday, Oct. 22, 8 p.m., auditorium. Details: 325-3816.

Marriage Encounter information night, for married couples, St. Theresa parish hall, Palm Springs, Sunday, Oct. 26, 8 p.m. Details: 328-3409.

Our Lady of Grace, El Cajon, Bible study classes, Thursdays, 7:30 p.m., in the church. Schedule, details: 469-3877.

St. Gabriel's, Poway, Bible study class, Poway Lakes, 10:30 a.m. every Wednesday. May bring lunch, folding chair, children.

Camp Pendleton needs more volunteers to teach survival English and practical living classes through S.D. County Dept. of Education. Through Oct. 31. Details: 278-6400, ext. 281.

Stalpar Club, San Diego, single and widowed Catholics over 35, Haloween party and pot luck, Saturday, Oct. 25, 8 p.m., 3674 Princeton Ave. Details: 274-0234. Reservations by Oct. 23.

Closing time for "Around the Diocese" items is Friday noon, the week before the event.

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IMPORTANT ANNOUNCEMENTS*

Parishes and church organizations in San Diego County are invited to publicize, free of charge, fund raising events, bazaars, dinners and other sponsored happenings in these advertising columns. Announcements accepted on a first-come, first-served basis. For reservations, please phone 298-7713.

*** Space for public service announcements is paid for by the funeral homes listed below.**

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Oct. 22-23 Sheraton Inn-Airport, San Diego All women are welcome

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CATHOLIC DAUGHTERS MEET—Wearing red, white and blue stars and striped hats leading members of the Catholic Daughters of America prepare for the two-day annual district meeting at Mission Valley Hotel, San Diego. From left, State Regent Mrs. Arthur Rinaldi, of Hawthorne; Mrs. John Cenker, state secretary; Mrs. Florence Curtis, event chairman with Mrs. Betty Tyrpin; and host president of Court of Our Lady of San Diego, Mrs. Dolores Laughlin. —SC photo

School aid battle over

Catholics now must fight for rights

Southern Cross Reporter

Dr. H. Giles Schmid is angry. Because "American citizens are being deprived of their rights," he is in a fighting mood. "The fight for school aid is over, now is the time to fight for constitutional rights," he said.

In his case, the straw that broke the camel's back was the Meek decision handed down by the U.S. Supreme Court last May.

IN THAT ruling the court said that Pennsylvania could provide textbooks for nonpublic school children, but other education aids and services could not be provided in the interest of separation of church and state.

"The issue is not aid to nonpublic schools. The issue is that taxpayers are being discriminated against on the basis of their religious choices," said Dr. Schmid, diocesan superintendent of schools.

He believes that citizens "who choose schools with a religious component" have a right to the same tax-supported services in those schools that any citizen, as a taxpayer, has a right to in public schools.

"THE FACT is that citizens who choose a public school, in essence are also choosing a school with a religious component, secularism.

"Secularism is becoming a tax-supported national religion based on a moral code and beliefs relating to the here and now rather than on belief in the transcendence of life," Dr. Schmid said.

"The San Diego diocese," he said, "operates three pre-school programs paid for by the federal and state governments. To run these programs, which provide secular services with no religious component, the diocese gets $500,000 annually from the government.

"BUT AS SOON as a child from one of these programs enrolls in any school that has a religious component, he loses his right as a citizen to all aid for the secular education provided in that school.

"It is remarkable that government aid can come to us directly for pre-school programs, but not for parochial school programs. That is discrimination on the basis of religion," Dr. Schmid insists.

The Supreme Court, he feels, is building a history of denying citizens their right to religious choice by denying them access to their own tax money dedicated to the education of U.S. citizens.

FREEDOM OF speech is also at stake, according to Dr. Schmid. "In its last three decisions relating to aid to nonpublic schools, the Supreme Court has said that the Church cannot speak for its people because such action is 'politically divisive'."

He noted, however, that Americans may exercise their freedom of speech through labor unions, trade associations, civil liberties groups and "any other social organizations except the Church."

"I am convinced that the Court is on the verge of declaring the Church an illegitimate voice of the people by reason of separation of Church and state. Again that is discrimination on the basis of religious choice."

HE ALSO pointed out that citizens can receive government money for housing, medical aid, food, legal aid, etc., and take it to a church agency for help, "but citizens do not have the same right in the area of education."

What is the answer, then? "Organization," Dr. Schmid said.

"In the same way that the American Civil Liberties Union, the National Association for the Advancement of Colored People and other groups have fought for civil rights, we are going to have to fight for religious rights that are supposed to be constitutionally protected.

"We are going to have to form religious liberties groups and pursue a series of legal cases in the Supreme Court to force it to be consistent in supporting the freedoms guaranteed by the Constitution."

Penance workshops planned in Spanish and English start Oct. 22

Workshops on the Sacrament for Penance will be held for priests, teachers and interested laity in the north and south of the diocese during October and November.

Coordinated by the diocesan commission for liturgy and prayer and the CCD, the workshops start with those for the Spanish speaking during October.

MORAL, theological and practical aspects of the sacrament will be studied with teams of four speakers in each area.

In the south the workshops will be held at St. Mary's Hall, 428 South 5th St., El Centro, Oct. 22, from 7 to 9:30 p.m., and at the convent of the Holy Spirit Sisters, 2610 San Diego Ave., San Diego, Oct. 28, starting at 7 p.m.

In the north the meetings will be held at Our Lady of Soledad church, 52-525 Oasis Palm St., Coachella, Oct. 29, starting at 7 p.m. and on Oct. 30, De Anza Junior High School reading center, 1450 S. Sultana, Ontario, also starting at 7 p.m.

AMONG THOSE leading the Spanish workshops will be Father Frank Ponce, Father Patrick Guillen, Sister Rosa Martha Zarate and Sister Maria Theresa Bandera.

The workshops in English are scheduled for Nov. 14 in the south and Nov. 21 in the north. Details will be announced later.

Father Dennis Krouse, chairman of the commission, said that although the workshops in English are aimed primarily at further education for clergy, it is hoped that others interested will participate.

Sister from Malawi

Americans 'lucky but generous'

Southern Cross Reporter

Financially speaking, Americans do not know how lucky they are, observes Sister Trinitas Koop, a missionary in the central African nation of Malawi.

As Missionary Sunday, Oct. 19, approaches, her opinion, formed midway through a nine-month fund-raising tour of the U.S., Canada and Europe that began last April, is timely.

SISTER TRINITAS seeks $120,000 to build a cement and steel school that will withstand both Malawi's rains and "white ants that will devour anything in their path."

"At first I felt it would be a bad time to seek funds here because one hears Americans complain so much about the current economic pinch," said the 62-year-old bundle of energy, a Missionary Sister of Our Lady of Africa for the last 36 years. "But apparently those complaints are grounded in the fact that Americans don't know the difference between want and need."

She pointed out that in Malawi 15 per cent of the people make $500 per year and an unskilled worker earns 35 cents a day. Most of the people, 95 per cent, live in mud and grass huts.

WHILE IN San Diego, Sister Trinitas is the houseguest of Dr. and Mrs. Herbert Sorensen, parishioners of St. Mary Magdalene parish.

Mrs. Sorensen is a nurse, and she and her husband first met Dutch-born, grey-habited Sister Trinitas in 1963 at the Likuni hospital complex operated in Malawi by the missionary sister's community.

The Sorensens worked there until 1966. They returned last year to spend another 12 months via a grant from the Permanente Medical Group which provides doctors the funds to leave their practice for a year for education or charitable work.

Sister Trinitas first came to Africa from her native Holland 36 years ago working in several of the 15 countries served by her community.

BEFORE LONG she was stationed in Likuni, Malawi, formerly Nyasaland, and began working in a one-room dispensary as a nurse and midwife. "In my first six years there," she muses, "I delivered more that 5,000 babies. Then I quit counting."

She also watched 70 per cent of those babies die from malnutrition, and decided to do something about it.

She developed a cheap, protein-rich porridge made of maize, ground nuts and beans now endorsed by the UN, Dutch and Malawi governments.

DESPITE ITS wide acclaim, Sister Trinitas says the impotant factor about her porridge is that it has helped halve the number of babies dead through malnutrition. "Now only 35 per cent die," she explains, "but that is still too many."

She is now matron (administrator) of the hospital complex which has developed into a 200-bed hospital with four doctors and a dentist as well as a training facility for nurses, midwives, lab technicians and dental assistants.

Her community maintains the hospital complex with help from the Dutch and Malawi governments. The school Sister Trinitas seeks to finance will be operated by a society of native African sisters founded by, but now independent from, her community.

"THE HOSPITAL buildings are new and modern, though simple," she explains, "because we have outside sources of help. But the sisters who will operate the school have no help."

And that is why Sister Trinitas is touring the U.S. But she doesn't stop at just seeking



Sister Trinitas with friend

the money to build the school. "Construction will start the middle of next year," she said. "And we also need a contractor or someone skilled in the building trades to oversee construction."

But she gives fair warning that such a person willing to use his time and talents to help build the school, won't get rich. "We can provide housing and a subsistence salary," she said, "but that is about all."

Father Anthony Chylewski, director of the diocesan Missions Office has started a "Sister Trinitas Fund", and anyone willing to donate either money or services may contact him at the Mission Office, P.O. Box 11011, San Diego CA 92111; phone: 298-7711.

Third diocesan Congress

Synod Spanish Wrap-up plans

Southern Cross Reporter

SAN LUIS REY—A workshop on reconciliation and a discussion of the closing round of Synod II Wrap-Up sessions keyed the third diocesan Spanish Speaking Congress here Oct. 11.

Approximately 100 people representing more than 20 parishes from all parts of the diocese attended the day-long meeting.

IT WAS co-sponsored by Auxiliary Bishop Gilbert E. Chavez, chairman of the diocesan Mexican-American Commission and vicar for Spanish speaking, and the Padre Hidalgo Center, San Diego.

Unable to attend this year's congress because of a prior commitment, Bishop Chavez addressed the assembly via cassette tape.

In the tape, according to Mrs. Rosa Maria Vega of the Padre Hidalgo Center staff, Bishop Chavez praised Spanish-speaking people for their participation in the Synod and imparted a special papal blessing for them he received from Pope Paul last month while in Rome for theological study.

DURING THE Congress a morning workshop on the Sacrament of Penance was led by Father Patrick Guillem of Corona, Father Gustavo Benson of Oceanside and Father Luis Bernal of the Padre Hidalgo Center.

"The workshop dealt with the moral, theological and practical aspects of penance and was followed by a group discussion," Mrs. Vega said.

In the afternoon participation of the Spanish speaking in the Synod II Wrap-Up voting sessions was discussed.

ENRIQUE MENDEZ of the Padre Hidalgo staff explained the options for the voting sessions as set by the diocesan Synod office and explained how voting sessions could be organized in parishes in light of these directives.

Sister Sara Murrieta of the Padre Hidalgo Center explained the nomination of candidates for the new diocesan Executive Committee for the Spanish Speaking approved by Bishop Leo T. Maher.

One representative from each of the 12 deaneries in the diocese will be selected for the committee, according to Sister Murrieta. Nominations of recommended candidates should be sent to Bishop Maher who will appoint the committee.

In place of the usual closing Mass, the congress closed with a communal penance service led by Father Frank Ponce of Barstow.

Meeting in Redlands to update choirs in north on liturgical forms

REDLANDS — The diocesan music commission will sponsor a choral workshop at Sacred Heart church here on Saturday, Oct. 25, beginning with registration at 9 a.m.

Designed for conductors, organists, song leaders, singers and all people connected with liturgical music, the workshop will be conducted by Jack Andriese, professor of music at San Bernardino Valley College.

The day will conclude at 4 p.m. with a Mass featuring the Valley College choir. Father Talmadge Glazier, Sacred Heart pastor, will be principal concelebrant.

Fees for the workshop are $2 per person and $1 for members of the diocesan music association, More details are available from Dr. Norma LeDoux, 125 E. H St., Ontario, CA 91764; or Ernie Gomez, 296-E. M St., Colton, CA 92324.

The Pope speaks

On Mission Sunday

On this Mission Sunday [Oct. 19] we would like to confirm you, missionaries, in the certitude of your vocation. The mission, that is the announcement of the gospel to all peoples, is not outdated, it is not optional. It is based on divine plan, on the theology of salvation, on the constant teaching of the Church and the recent solemn decrees of the Second Vatican Council.

We wish to assure you, sons and daughters, that you are not alone. The Church is with you. We hope that the whole Catholic Church, upon hearing these words, will support them wholeheartedly. We are sure that our voice will awaken in every faithful heart support for our beloved missions.

We turn, therefore, to our priests, especially parish priests, and to all the faithful and we ask them for their solidarity with the missionary cause. We ask them to understand you, to support you, to be united with you, brothers and sisters, who, to bring to faraway peoples the name and salvation of Christ, have made yourselves the vehicles of missionary activity, an activity that is free and generous, often unknown and heroic, and which costs you a total sacrifice of yourselves.

Our mind is turned to the new and often difficult missionary situations in which you find yourselves. At one time the great difficulty was that of penetrating among peoples often mistrustful and hostile. Today's difficulty is



that of staying in regions which have become conscious of their own culture and traditions and which no longer appreciate the presence and activity of foreign missionaries.

In many countries there has grown up a national consciousness which considers missionaries incompatible with the traditional customs, religion and "authenticity" of the local people. From this comes the great objection: "The missionary is not needed; he is no longer necessary."

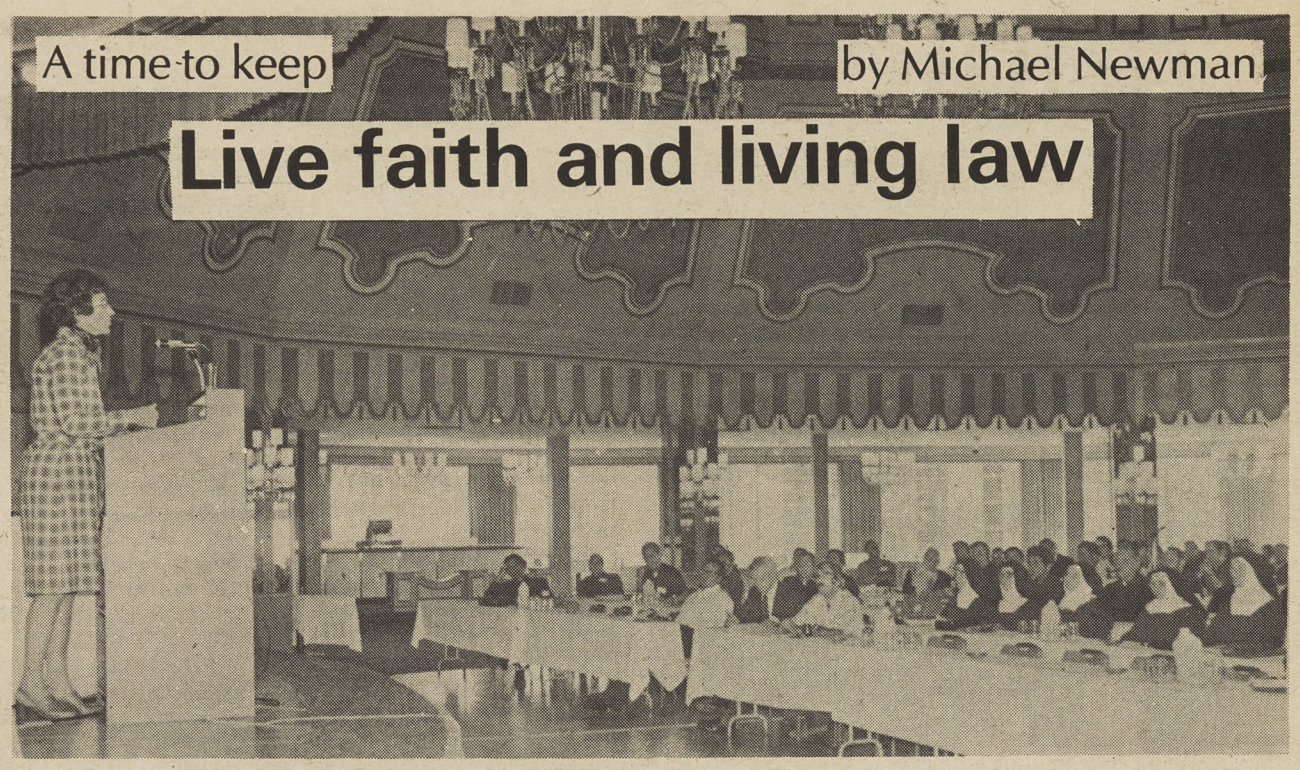
Dear and venerated heralds of the gospel, be assured that your choice has not been mistaken, your efforts have not been in vain; your sacrifice, whatever its immediate result may be, has not failed.

Have confidence! The Church is with you!

A time to keep

by Michael Newman

Live faith and living law



After the best part of four days covering the events of the Canon Law Society, as I did last week, there is a danger of becoming immersed in legal technicalities and Latin tags. Not that the Church's legal brains are inhuman. Far from it. They showed compassion and a realization of the needs of people troubled by canonical procedures which may, to them, appear archaic and irrelevant.

All the same, it was with some relief that I took the Thursday evening to see the movie **The Hiding Place,** the true story of evangelist Corrie ten Boom and her remarkable faith. It was a useful counterbalance to a week which seemed at times to indicate that the Church is more concerned with laws than with faith and people. The Church is not, of course, though the canonists have to be constantly aware of the constitutional aspects of our living faith.

Compassion and concern

There is compassion and concern among canon lawyers for the people and such problems as "illegal" second marriages, nullity proceedings for marriages, the needs of minorities, the counseling of those to be married, the need to explain Church changes more effectively. The conference ranged over these and many other subjects, and not least, a major presentation on behalf of the needs of women and women religious in the Church, given by Immaculate Heart Sister Margaret Brennan. She presented a very scholarly, well researched and worded—and well delivered—document. (See page 6.)

She made a particular plea for the needs of cloistered nuns, and among her attentive audience was a group of Carmelite nuns in full habit (photo above).

Faith of women

Women and their faith are the main interest in the movie **The Hiding Place** which tells of the terrible experiences of Corrie ten Boom and her sister in Ravensbruck, the Nazi concentration camp for women. Miss ten Boom, now in her 80s, lived to tell her story—a story of Christian belief in God's love continuing even in a world, like Ravensbruck, which seemed to scream denial of any God. We all complain about the lack of good movies. Here is one with a Christian message you can strongly recommend.

Body and blood

There was a sharp—pointed is a better word—comment to a canonist questioner at the CLSA convention who queried ordination of women in the Church on the grounds that Christ had invited no women to the Last Supper. One Sister commented: "Who but a woman was the first to offer Christ to the Father? Who could more truthfully say 'this is my body, this is my blood' than Mary?"

Mass in the ballroom

The ballroom at the Hotel del Coronado has seen some notable events, but it was certainly a transformation for its stately elegance to be a center for Mass with Bishop Gilbert Chavez as principal concelebrant with about 200 priest lawyers. These priests are the chancellors, marriage tribunal advocates and other leading men of dioceses across the country.

Bishop Chavez took the opportunity in his homily to say that Mexican-Americans or Chicanos find "law has no value if it is not deeply in accord with life itself." He said that "life comes first for us, in all its intensity. Next comes the law, only as a means to make life more beautiful."

From my vantage point as deacon to the bishop for the Mass I watched the canonists as this earnest bishop spoke about the aspirations of the Chicanos in a Mass dedicated to Our Lady of Guadalupe. He spoke against using pulpits for personal and political attacks and said that he and 13 other priests once walked out from a Mass in which he alleged a bishop in Los Angeles insulted Chicano priests.

Perhaps there is a lesson we can apply nearer home in this. Reports which reach this desk from several parts of the diocese speak of the anguish of laity who find some priests using the pulpit today to attack the Church and its authority because it does not conform to their aspirations. I even heard recently of a cursillo "rollo" being used by a priest to attack the hierarchical Church of which he is a member.

We were talking
by Enid Lanyon

Share your love with others

We were talking...about the need to declare ourselves, where we stand, what we believe, what we desire.

It is in the expression that ideas and beliefs are given form and substance. Often we may not even be aware what we think or believe until we are forced into some statement or affirmation of the principles which direct us.

At times we may be amazed at the thoughts and insights which emerge when we are pressed for a declaration. It is almost as though they were not the product of our minds, but come into existence as the words were spoken.

POLITICIANS understand the importance of the spoken commitment. Their campaign stands are in effect promises, declarations of purpose, of direction, belief.

Father Don C. Benjamin, O Carm, cites the difference between the spoken and unspoken commitment as the difference between man and beast. The making of covenants, promises and agreements is an essentially human process.

John, who chose his words carefully, begins his gospel with the verse: "In the beginning was the Word; the Word was with God and the Word was God." The Word was and is Christ, the human expression of God's love and commitment to men.

LOVE, COMPASSION, concern, commitment become real only when expressed, either in words or actions. They assume an identity and confirm our own identity only when offered to others.

"Nothing belongs to you until you give it away," a friend often tells me. Only when you have voiced it to someone else does an experience, belief or opinion become integrated into your personality. Only then does it acquire a true value, an authentic form.

Unexpressed emotions, unidentified impulses, nonverbalized concepts are at best nebulous, elusive things. There is nothing to grasp, nothing on which to reflect.

A CHRISTIAN who does not proclaim his Christianity is little more than a contradiction. Christ professed his faith with every breath he drew. When he spoke, it was in affirmation of his existence in the Father and the Father's in him.

He lived as an expression of God's love. This is the Christian calling. To live as an expression of love, as a profession of faith.

But always there is the requisite of honesty. Often we do not mean what the words say. How many times does that most beautiful and fundamental declaration "I love you," actually mean "Love me. I need you to bolster my self-esteem. I need your admiration to build my self-image. I will be nice to you so that you may be nice to me and make me feel good"?

IT IS NEVER enough only to say that we love. It is not enough to say that we are Christian. The claims must be defined—and they must be defined in words which speak to us as much as to others.

This Sunday, as the appeal is made for the support of missions and the missionary endeavor of priests, religious and laity in territories we may never visit, we have the opportunity to translate our claims to love into action.

This year, once again, we have the opportunity to speak of charity in more than words, and reach out the hand of fellowship and concern.

IT IS A VERY solemn and awesome thing to assert "I am a Christian." It lays on us the burden of proof. It demands of us a way of life in which Christ would feel comfortable.

The word, as John was trying to tell us, must truly be made flesh.

Opinion Forum

Like to write?

What's your opinion? Why not write us about it? Share your views with others. But, please, not more than 200 words. Send letters to: Opinion Forum, **Southern Cross**, P.O. Box 81869, San Diego 92138

Anonymous, unsigned letters will not be considered. Letters must carry full name, signature and address of writer, but on request they will be withheld from publication.

Fr. Byrne's article praised

Did someone write in the Sept. 25 issue that she hasn't found any inspiring or pertinent information in your weekly paper? Maybe she didn't look hard enough.

Take "The Facts of Life," for instance, written by Father Thomas Byrne. What could be more inspiring than that? It should encourage all the Catholics not to give up to the anti-abortion setback.

I have a suggestion to all of you who received Senator John V. Tunney's recent questionnaire. The last question states: "The Constitution should be amended to outlaw abortion. Yes...No..."

Why not send a copy of the article written by Father Byrne to Senator Tunney. His address is: Senator John V. Tunney, 6221 Dirksen Senate Office Building, Washington, D.C. 20510.

If enough copies are received by him, he'll realize that, although "the amendments were probably dead for this session of Congress," they are not dead in the minds and hearts of Catholics.

It might change Senator Tunney's conscience. He might realize how wrong he is in believing that this issue of abortion "should be left up to the states to decide."

Mrs. A.B.
Spring Valley

Adoptive mother's thanks

A million thank you's to the two lovely young women who gave life to our adopted boys. Because of them I, too, can be a mother.

Because of them two precious little boys were protected and kept alive—and so were able to be baptized—two human beings who are very much loved, wanted, and valued.

May God bless those women and keep them close to him. And may he give them peace of mind and heart in knowing that they chose the right way in their difficult pregnancies, when they could so easily have chosen the easy way.

They will be remembered always in our prayers and especially in the Mothers' Day Novenas at our parish church.

Harriot M. Nelson
Norco

Proud of Santa Sophia's

So many people take so much for granted these days that I felt I must write.

At our church, Santa Sophia, in Spring Valley, during the trip to Rome of our pastor Father John Verhoeven, we have had the pleasure of Father Patrick Foley, chaplain of University High, to assist Father Louis Copestake with the Masses. While we wouldn't like to change our pastor, it was very nice to have Father Foley with us.

I go to the folk Mass at 10:30 a.m. and have thoroughly enjoyed his sermons and the way he sang along loud and clear with his very pleasing voice.

I think many people take for granted the lovely young people who make up the choir for this Mass. Enough cannot be said of their beautiful voices and their selection of hymns. Neither can enough be said about the young man who is head of this group, Don Bushinski. I for one am very proud to be a part of Santa Sophia parish.

Mrs. Frances L. Evans
Spring Valley

Precipitous faith on confession

People who go to confession only when in mortal sin are walking on the edge of a precipice.

Priests who teach that confession is necessary only when in mortal sin are ignorant of the interior life of the soul.

Frequent confession is a powerful weapon in the soul's struggle to acquire virtue and to avoid the seven captial sins.

Modern man has only three "virtues":

1. to save money so as to acquire wealth and prestige;

2. to have sex appeal—the root of all sex deviations—free love, divorce, abortion, homosexuality, etc.;

3. to have an "open" mind so as to consume every written article no matter how absurd because if it's new it must be "progressive."

Can such a man call himself a Christian?

Mrs. James Gettys
San Diego

USCC is wrong on guns

I would like to express my opinion of the article "Menace of handguns" (SC, Sept. 25).

The U.S. Catholic Conference, like so many others, is guilty of idealistic idiocy in the formation of their position on this issue.

The concentration of weapons at "pistol clubs where guns would be kept on the premises under secure conditions" would only serve to place large numbers of weapons at known locations for criminal access. The conference knows, or should, of the extremely large number of weapons and ammunition stolen from U.S. Military armories.

Laws meant to "eliminate" handguns from society would only serve to deprive the law-abiding citizen. Such laws would create a flourishing black market among the criminal element; from smuggled, stolen and home-made guns.

The very fact that there are so many handguns in private possession in the United States is in itself a striking indication of the lack of confidence the United States citizen has in the ability our over-extended police force to provide protection.

The aim of the USCC could be more rapidly and effectively achieved if the criminal use of firearms were dealt with quickly and effectively by the courts. It is a fact that the vast majority of those arrested for criminal misuse of firearms never serve a day in prison. The innocent suffer while the guilty go free.

I am extremely disappointed in the position adopted by the USCC. In my opinion it shows a lack of contact with the world that actually exists and a misplaced idealistic yearning for a utopia not present.

J.L. Riddell
San Bernardino

photomeditation

Why are you afraid?



Text and photo by Father Carl J. Pfeifer, SJ

An Oriental child...a Western mother...two cultures bridged in a gesture of love. The little girl seems apprehensive, shy, uncomfortable, half-trusting, half-wondering what will happen next...looking aside, her big eyes questioning...in spite of the mother's love.

God's love or grace and human faith are like that...full of wonder, of mystery. The prophet Hosea tells us about God's grace. He has God saying, "I drew them with human cords with bands of love. I fostered them like one who raises an infant to his cheeks." [11:4]

God's love or grace reaches out to us, bridging the vast chasm between himself and us...lifting us in an embrace of love like a mother or father holding a loved child.

God's gracious generosity invites our trust...or faith...which the Bible likens to that of a child in its mother's arms. Aware of its need a child trusts in the love and strength of someone greater. But like many children we seem always to wonder, to question, to doubt. "Can it be true? Why should God care about me?"

Jesus' message to us repeats over and over, "Yes, it is true! Why are you afraid? Why do you doubt? You of little faith!" Jesus assures us that in spite of the gulf between the all-holy God as our Father...or Mother...knowing that amazing as it seems we are God's children...freely adopted...held close by bonds by unchanging love.

Like the man in the gospel astonished at the marvel of God's love and aware of his weak faith, we can pray, "Lord, I do believe. Help my unbelief!"

Last year Catholics in this diocese shared $161,105 on Mission Sunday, could that be $200,000 this year?

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Annual convention reports

Canon lawyers vote on farm labor, women in Church



WOMEN'S STATUS—Sister Margaret Brennan, left, major superior of the Servants of the Immaculate Heart of Mary gave a major address to the Canon Law Society of America, meeting in San Diego, on the status of women in the Church. With her at the speaker's table are Sister Lucy Vasquez, OP, a canon lawyer, and head of the society's committee on women in the Church and outgoing president Father Jack Finnegan of Boston.—SC photo

Southern Cross Reporter

The Canon Law Society of America passed a resolution encouraging the California Catholic Conference to continue to take "effective steps to see that the Farm Labor Law be enforced according to its spirit... without favoritism."

The same resolution, passed by the CLSA at their 37th annual convention last week at San Diego's Hotel del Coronado, supported the U.S. Catholic bishops in their support of the boycotting of certain agricultural products until truly fair elections become a reality."

THE CONVENTION also passed resolutions calling for a 1976 symposium on Church law and women, and for a plan to present to the Vatican, through the NCCB, "for an office for planning change in the Church" which will publish a record of suggestions received and actions taken.

On the question of marriage tribunal procedures, the canon lawyers called the CLSA to undertake "an interdisciplinary study" to explore the social and Church consequences of laws which restrict validity of marriages to Catholic "canonical form".

Starting with a rallying call by Father Bryan Hehir, associate secretary for international justice and peace at the U.S. Catholic Conference, to follow intensely the path of social justice, the 320 delegates to the convention applied themselves over four days.

HIGH ON THEIR agenda was the place of women in the Church, keynoted by a major presentation by Sister Margaret Brennan, general superior of the Servants of the Immaculate Heart of Mary, Monroe, Mich., on the status of women religious.

Main burden of her message was on behalf of religious women who, she said, still suffer from out of date laws and regulations made by men.

"The code of canon law," she said, "has little in common with our lives and, regrettably, even less in common with the gospel imperative to which we are seeking to respond."

IN A STRONGLY worded report on the status of women, the CLSA's committee, headed by Sister Lucy Vasquez, OP, called for revisions in Canon Law which still holds women as second-class citizens.

The report criticized the Pontifical Commission for the Code for "preserving inequalities," and particularly criticized the views against ordination of women based "on the immutability of theological and canonical tradition".

Another keynote speaker was Father Richard A. McCormick, SJ, of Georgetown University who challenged the question of the indissolubility of marriage and its relationship with reception of the Eucharist for those divorced and remarried.

He argued that the issues are "separable" though they may not be "separate." He admitted that at present "at the popular level they are possibly not separate issues."

THE MEETING included the annual "Role of Law" award which went to Father Raymond E. Goedert of Chicago.

Father Goedert, in his acceptance speech, called for reform of matrimonial law. "It ill behooves the Church, in this Bicentennial year," he said, "to preach to a civil society on matters of justice, while within our own household the scandal persists of understaffed tribunals, untrained personnel and underdeveloped jurisprudence."

He also called for investigation to "what precisely makes marriage a sacrament, particularly when the spouses who happen to be baptized have long since abandoned the practice of their faith."

PARISH PRIESTS, he said, repeatedly confronted with this kind of situation, "are forced either to refuse to marry such couples or be a party to what our traditional moral theology would consider a 'sacrilegious act.' " (See related story, page 17.)

Noted theologian to CLSA

Seek ways to give Eucharist to divorced-remarried Catholics

Southern Cross Reporter

The indissolubility of marriage and the reception of the sacraments by divorced and remarried Catholics are "separable" issues, according to Jesuit Father Richard A. McCormick.

Making the last major address of the four-day convention of the American Canon Law Society here, the former president of the Catholic Theological Society said that "a practicable public policy of admission of some divorced-remarried persons to the sacraments need not constitute a challenge to the teaching on indissolubility of marriage, and thereby weaken the Church's unity in faith and discipline."

FATHER MC CORMICK said he used the word "separable" by design. "At present at the popular level and in the public mind they are possibly not separate issues," he added.

Past Church teaching on indissolubility "has had the effect of inculcating a mentality that views indissolubility as capable of but one pastoral policy where the divorced-remarried are concerned."

He said that to revoke the teaching or change the policy will "harm the common good of the Church by seeming to deny or weaken one of its substantial teachings."

FATHER MC CORMICK, who is professor of Christian ethics at the Kennedy Institute, Georgetown University, gave a 45 minute paper on "Indissolubility and the Right to the Eucharist—Separate Issues or One?" in which he traced the history and theological background to this "many sided and complex issue."

The issue, as he described it, examined whether those in second canonically irregular marriages—and cannot be regularized— should be excluded from receiving Communion.

"Can the Church maintain the doctrine of indissolubility and still administer the Eucharist to those whose life-status represents a violation of this teaching?" he asked.

HE ADMITTED that the answer "at the level of practice" varies, which he regretted, but he said the quest is to find out how we got there.

"It is just as theologically—and canonically—irresponsible to be warm-hearted but wrong-headed as it is humanly irresponsible to be cold-hearted and right-headed," he said. "A healthy pastoral policy can exist only if a warm heart is guided by a right head—one that does not betray the Lord's teaching."

He examined the "state of sin" aspects, the symbolization affects on the Church and the scandal repercussions. In this connection he said that the argument runs that if the divorced-remarried are allowed to receive the Eucharist, others will conclude that it is not wrong to marry after divorce, and that the Church is changing her teaching on divorce.

UNDER THESE circumstances the issues were neither "separate" nor "separable". A change in the traditional pastoral policy "will necessarily affect corrosively the teaching on indissolubility," he added.

He dealt with the position of those whose "second union is stable, characterized by mutual respect and profound affection, often supported by deep Christian attitudes in all other spheres of life." To stigmatize this as a "state of sin" he said, is to "speak a language with little or no resonance in the couples' experience.

"The official policy which sees second marriage as a state of sin also sees this state of sin dissolved by a brother-sister relationship," said Father McCormick. "But this has its own serious problems—the grave disorders that can arise for a couple and their children from an intimate life together without any sexual expression." He said **Gaudium et Spes** recognized this in its reference to the intimacy of married life.

HE ALSO SAID this view is in conflict with the Church's stand that intimacy is "so essential to marriage that marriage is not consummated without it—and is indeed indissoluble."

The theologian said it is "fair to say that most recent writing favors a policy of 'cautious' readmission of 'some' divorced-remarried to the sacraments.

"It is true to say that contemporary theological writing moves in the direction that indissolubility and reception of the Eucharist are separate issues, at least in some cases," he said.

HE SAID THE theological justification came from two possibilities: (1) an adjusted understanding of the meaning of indissolubility, and (2) the principle of the lesser evil.

He said, however, that indissolubility should be thought of as an absolute moral concept, a "moral ought" in the marriage union, and a serious obligation on the couple to support and strengthen the marriage.

"Then when a marriage irretrieveably breaks down," he said, "it can be said that at least one of the partners has failed to live up to the precept of indissolubility. A serious disvalue, both personal and social, has occured."

HE EXPLAINED THAT "it may be quite possible to conceive of the permanence of marriage in a way compatible with Christ's command without viewing it in terms of a continuing moral and legal vinculum (bond). And if this 'vinculum' is not present, then the basic reason preventing reception of the sacraments disappears."

"To circumvent inconsistency, the Church would have to abandon her teaching that every true marriage between the baptized is thereby a sacrament."

Sister tells lawyers

Nuns find Church law 'little in common' with their lives

Southern Cross Reporter

The code of canon law "has little in common with our lives and, regrettably, even less in common with the gospel imperative to which we are seeking to respond."

Sister Margaret Brennan in a major address to the 37th annual convention of the American Canon Law Society here said that sisters "all too frequently find themselves in conflict" with the code.

"FOR SOME WOMEN their nonadmission to orders by Canon Law is an ambiguous statement of the inferiority of women Christians as Christians," she said.

"To say, they argue, that any Christian is incapable by nature of receiving all the sacraments, incapable by nature of full participation in the mystery of Christ, prophet, priest, king, is to say that there are two grades of Christians, complete and partial ones, first class and second class, superior and inferior, integral and defective."

Sister Brennan spoke on the third day of the four-day convention, on a schedule changed so that she could attend the funeral of one of her community—24 years old—who had committed suicide. Sister Brennan briefly referred to the tragedy as one which besets young people "whose ideals are often beyond the reach of their reckoning, who have the strength and the fragility of fine crystal."

THE QUESTION of ordination of women was a brief segment in a 50-minute presentation which dealt principally with the status of religious women in the Church and the continued restrictions placed by Canon Law on their freedom.

Referring to ordination she said: "Already responsible biblical and theological opinion has reached some consensus that there are no clear biblical or theological objections to the ordination of women."

Then, in an oblique reference to the statement by Archbishop Joseph Bernardin (Tuesday), she added, "I am aware of the contrary expression which has just come from the National Conference of Catholic Bishops."

SHE SAID WOMEN in certain areas of apostolic activity are the "Natural and obvious ministers." She instanced counselors in prisons, chaplains in hospitals "who cannot administer the sacrament of healing" in their fully recognized integrity. She also suggested that the shortage of ministers in mission lands could be helped by women ordained ministers.

The general superior of the Servants of the Immaculate Heart of Mary spent considerable time on the impediments to religious. "Although 10 years have passed since the Vatican Council," she said, "at no public forum has the renewal of contemplative life in orders of women been given a hearing, or attracted any committed attention."

She said that on the contrary "an incredible maze of legislation and legalism has so tangled and tormented their efforts that even now the attempt to articulate the meaning of their experience is as formidable as the law of enclosure which still defines their lives."

SHE ASKED WHETHER "the life and mission of so many committed and consecrated persons can be so summarily dismissed" as in the enclosure from the Sacred Congregation for Religious explaining the document **Venite Seorsum,** which reaffirmed belief in the "papal cloister."

She criticized the slowness of legislation, stating that the call for renewal in **Sponsa Christi** of 1950, followed by **Perfectae Caritas** in 1966 marked the first "radical change of direction in nearly 1,400 years."

"To place barriers of legalism that forbid and frustrate the freedom to be led by God to live in the Church, to witness to mission, is not only to impoverish the mission of the Church but to ignore the vocations of thousands of women.

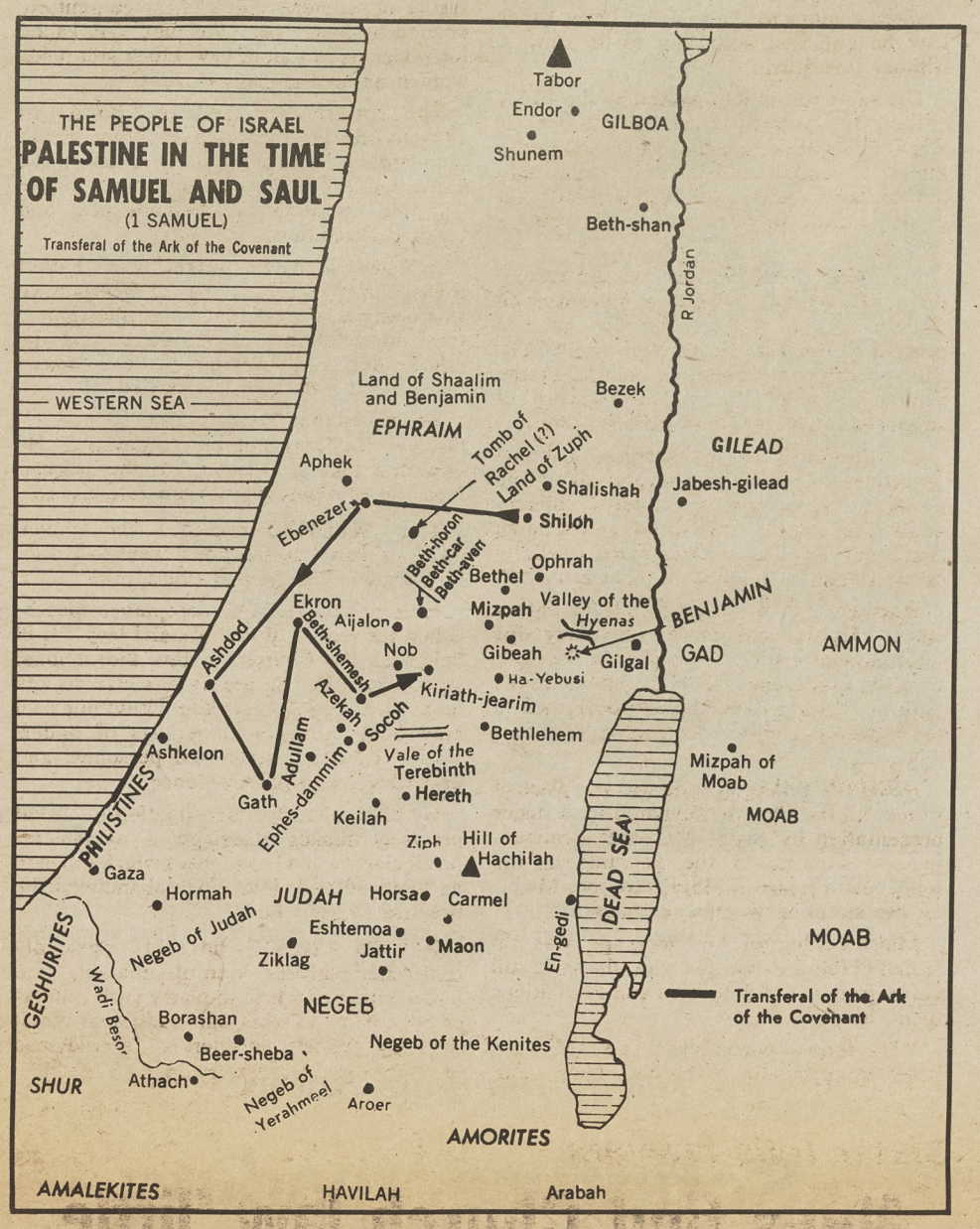
SHE SAID THESE women stand firm "in the recognition of those imprisoned in the insensitive exercise of their office which is essentially pastoral, and a refusal to abandon them to an irresponsible exercise of that office without making every effort to enlighten and to educate them."

She said that "the most crippling barrier to meaningful cooperation lies in the bureaucratization and structurization of our over-institutionalized Church."

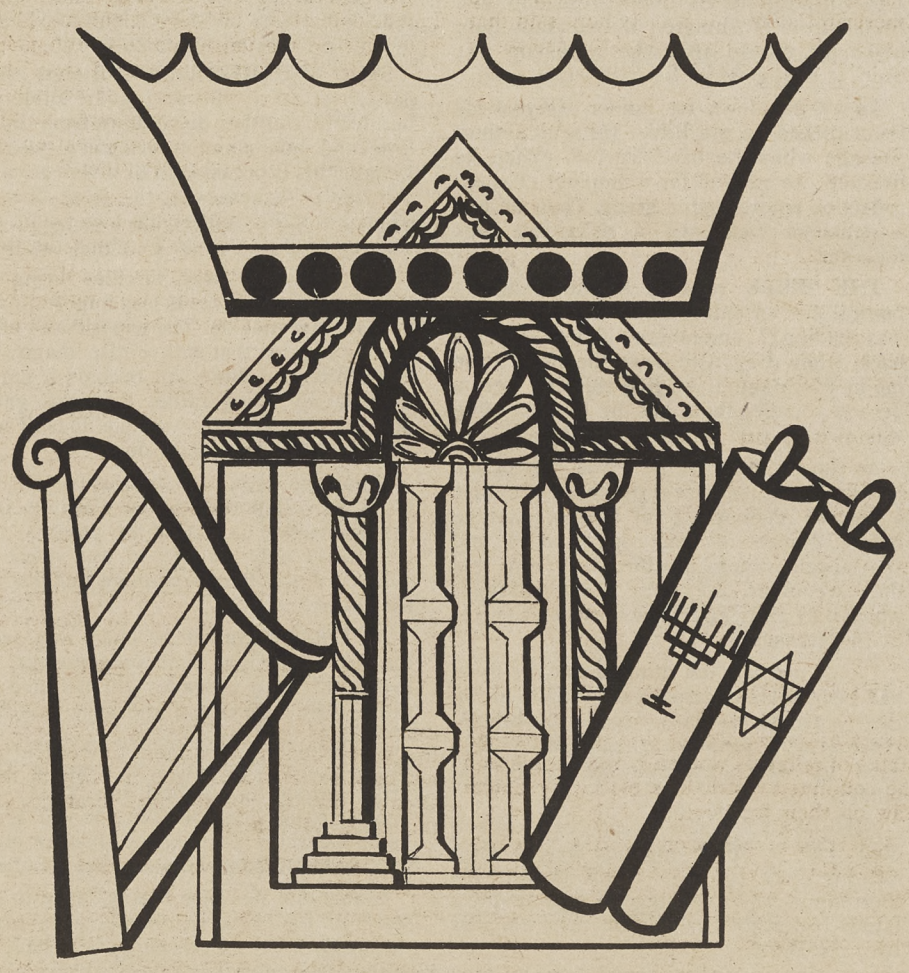
PULL OUT AND SAVE THIS SECTION

Insights in Faith

The Bible: Old Testament
Transition to Kingship



PALESTINE IN THE TIME OF SAMUEL AND SAUL (1 Sm 1—13) — (a) The period of the Judges ends with the fall of the sanctuary at **Shiloh** and the capture of the ark of the covenant under the onslaught of the Philistine invasions (c 1050-1020). **(b)** Self-supporting states emerge, each under the authority of its king similar to the Canaanite kings found in **Ammon, and Moab** in Transjordan and among the **Arameans** in Syria. **(c)** To ward off the **Philistines** or "People of the Sea" who settle on the coastal plain of **Canaan** and set up a confederation of city-states **(Ashdod, Ashkelon, Gaza, Gath** and **Ekron),** the ark is moved from **Shiloh** to lead the Hebrew armies. The Israelites are defeated and the ark is captured (4, 1-11). **(d)** The Philistines transfer the ark in turn to **Ebenezer** to **Ashdod, Gath, Ekron** and then return it at **Beth-shemesh.** From there it is taken to **Kiriath-jearim** with rejoicing (5, 1—7, 1). **(e)** The priestly prophet Samuel then anoints Saul as king of Israel (7, 2—12, 25).



DAVID, THE KING—The kingship of David is symbolized by these sketches of the Ark of the Covenant [taken from an ancient stone carving], the Torah, the crown of royalty and the harp. Several of the psalms are attributed to King David, and his singing is referred to frequently in the Bible narratives.

The Kingmaker

Samuel selects the first of the kings of the people of Israel

By Father John J. Castelot, SS

Samuel grew up in the savage and precarious period of the Judges. Marvelously endowed by both nature and grace, he was already in his prime when the battle of Aphec put an end to the independence of his little nation.

He had grown up in the service of the priests at Silo, and from there his reputation had spread among the people. He was known far and wide as a prophet, a true man of God, one who could make known with sureness the divine will.

HIS MOST far-reaching contribution was the development of a unified national consciousness among the Israelites. He put the final touches on the political evolution which was to substitute for the enervating separatism of individual tribes, a national union under one head endowed with stable power. Equally important, being himself a prophet, he had established alongside this soon-to-emerge secular authority the counterforce of a religious and prophetical ministry.

In a nation like Israel there could be but one supreme authority: God. There was no room for an all-powerful kind who recognized no authority above his own. It was this apparent conflict of authority—Yahweh versus a human king—which made Samuel hesitate when the people asked him to select a king for them.

God helped him to resolve the conflict and sanctioned the choice of Saul as the first king of Israel. The latter carried out his immediate duties with distinction, but in the end he turned out to be one of the most tragic figures in all of human history.

IT IS QUITE otherwise with his successor, David. He was the darling of his people and became the ideal king of Israel, to whom future ages looked back with a sigh. So much did they idolize him, in fact, that when divinely inspired hopes for a Messiah took definite shape, those hopes were expressed in terms of the Davidic ideal. The Messiah would be no less than another David! And in truth, David did deserve their love and admiration, in spite of his frankly chronicled faults.

For some time after escaping from the dangerous presence of the unbalanced Saul, he led a sort of Robin Hood existence with a band of faithful followers. His prestige, already great at the court of Saul, increased during these years. He had been designated by Samuel as Saul's successor, and immediately after the king's death, he was proclaimed king at Hebron by the members of his own tribe of Judah.

As might have been expected, the northern tribes were reluctant to accept another southerner as king. It took them more than seven years to admit that, southerner or no, here was a man they simply could not refuse to have as their ruler. They became one under his scepter, and under his strong rule the little nation scaled hitherto undreamed-of heights.

THEY DEFEATED the Philistines and captured the important city of Jerusalem. It became the City of David, but also the City of God. David had the Ark of the Covenant brought with great pomp to the new capital, which thus became the religious as well as the political center of the nation.

A rich liturgy was not long in developing, now that circumstances favored it, and Yahweh was worshiped in grand style around the symbol of his presence, the Tabernacle (tent) wherein the Ark was enshrined. This "official" worship did not immediately supplant that of the popular shrines throughout the country, but it certainly overshadowed them.

Israel seemed to have come of age overnight—too quickly, really, for its own good. The old rivalries among the tribes could not be snuffed out just like that! The principle of unity which held them together temporarily was the personal power and prestige of David.

WHEN THIS began to wane, cracks appeared in the structure he had so laboriously erected. The second half of his reign was marred by a succession of misfortunes, misfortunes arising from his own human weakness and from the passionate ambitions of his sons.

His downward glide began with his adultery with Bathsheba, his pretty next-door neighbor. It must be said to David's credit, however, that when the prophet Nathan took him to task he repented sincerely and did penance with really touching humility.

A series of family scandals darkened David's last years, but he was undoubtedly the greatest of the kings of Israel. An always victorious soldier and statesman, he was also a sincere and enthusiastic "servant of Yahweh" who contributed, to the limit of his means, to the development of the cult of his God.

Nevertheless, he was not unscathed by the customs of his times, as his sins attest. But these nasty shadows on his character did not eclipse the sparkle of his personality or the brilliance of his basic goodness, and in the writings of later biblical authors we meet him as the ideal king.

This week in Insights

Father John J. Castelot, SS, in his theme article, traces the events that led to the selection of Saul as King of the Israelites, and of David as his successor. He comments on the quality of kingship as seen by the Israelites.

Russell Shaw draws contemporary lesson of political morality from the same sources, pointing to the responsibilities, moral as well as social, of high office.

Father Carl Pfeifer, SJ, offers personal insights to the study of the Bible in the family with suggestions to help beginners.

Father Joseph Champlin relates the weakness and sin of the Old Testament leaders to our own sinfulness today and contrasts our attitudes to sinfulness. He shows how the new Rite of Penance is designed to stimulate our awareness of sin.

The fallibility of the human character is the focal point of this week's articles, contrasted with God's unfailing generosity for forgiveness. Next week Insights traces the history of the kingship of Israel through David to Solomon and the solidifying of Israel into a nation.

Father Peter Henriot, SJ, likens the development of Israel as a nation to the building of the United States, and finds certain conditions of the time of Solomon similar to our own times.

Usually a Spanish translation of the theme article on page 7 appears on page 10. This week the translation begins on page 13. This translation is offered to facilitate study among readers not proficient in English.

Political Morality

Both leaders and people must show obedience to God's will for them

By Russell Shaw

In the Old Testament, history and psychology are consistently interpreted in light of theology. The purpose is to probe beyond the surface of events and personalities in order to reach a deeper insight into God's will of His people.

This is strikingly true of the first book of Samuel, where the working out of God's plan is depicted in some of the most critical events in Israel's history and in the lives of several of the Old Testament's most remarkable figures. The story contains a lesson on the use and abuse of political power as timely as Watergate and far more lasting in its implications.

POLITICALLY, THE narrative concerns a drastic transition—from the loose tribal confederation of the Israelites to the creation of a strong monarchy. Difficult in the best of times, this transition was all the more dramatic because it was provoked by and carried out in the face of continual warfare with the better organized, better armed Philistines.

The lesson of political morality taught here is both simple and profound. Both leaders and people are subject to judgment by higher standards than expediency or profit. The ultimate moral norm of political leadership—as of everything else in human life—is obedience to God's will.

Three striking figures dominate the story: Samuel, Saul and David.

SAMUEL WAS the last of the Israelite tribal judges but, clearly, he was also something more. Events surrounding his birth and special consecration to the Lord pick him out as one who is to play a special role in the divine plan.

His absolute integrity and incorruptibility are emphasized. He is shown performing priestly and prophetic functions. All this makes it clear that, in legitimizing the people's desire for a king and identifying first Saul and then David for this role, he was indeed acting as God's instrument.

But Samuel himself has mixed feelings toward the monarchy. He accepts it but he has misgivings about it. "Samuel was displeased when they asked for a king to judge them." The point, here and in what is to follow, is clear enough. God's people are not to have rulers on the model of the pagan kings who set themselves up as demigods.

KINGS AND people alike are to be God's obedient servants. If they fail in this—and failure occurs all too soon—they offend God and subvert the political order itself.

In many respects Saul measured up to the high standards demanded of him who would be king of God's people. Even his physical appearance was striking. "There was no other Israelite handsomer than Saul; he stood head and shoulders above the people." He was brave to the point of audacity and capable of charismatic leadership.

But in many ways he also fell tragically short of the moral requirements of political leadership. The narrative tells of episodes of extreme emotional instability—fits of rage and moods of deep depression—which suggest that in contemporary jargon Saul might have been classed as a manic-depressive.

MORE SERIOUS, he took it upon himself to go against God's commands when it was convenient or profitable to do so. His performance amply justified Samuel's initial doubts about the monarchy and led to a complete and irreconcilable break between the two men.

Still the conditions which had first called for the monarchy persisted. In these circumstances Samuel recognized that God's choice of one to unify and lead his people had passed from Saul to David, and even more gifted and charismatic personality.

David is the Old Testament's model political leader. True, he was far from perfect. As we know from the subsequent narrative in the second book of Samuel, he was capable of serious transgressions against God's law. But sinning, he repented. He reaffirmed his commitment to God, and God continually reaffirmed His commitment to him and to the people he led.

AT THE END of the first book of Samuel, Saul is dead and the way is open for David, long persecuted and pursued by Saul, to ascend to the monarchy. But the political and military situation of the Israelites is weak and ominous. It is a moment of supreme peril. The permanent tension between hope and threat in Samuel's words about the political order is clear.

"If you fear the Lord and worship Him, if you are obedient to Him and do not rebel against the Lord's command, if both you and the king who rules you follow the Lord your God—well and good. But if you do not obey the Lord and if you rebel against His command, the Lord will deal severely with you and your king, and destroy you."

There is an enormous difference between the ordering of political life in the Israel of Samuel, Saul and David and the political scene in contemporary America. Yet political and public morality is as urgent an issue today as it was then. Admitting all the complexities of the current scene, one still arrives at the same conclusion. Politics is not an amoral business where "anything goes."

ULTIMATELY, political life is judged by the same norm as the rest of life: obedience to the will of God. That is a sobering thought, both for those who seek roles of political leadership and for all of us who share responsibility for choosing our political leaders. Are we ready, even today, for the revolutionary notion that good politics demands good morality?

BIBLE READINGS AT MASS
Sunday, Oct. 19—29th Sunday of the Year
Isaiah 45:1, 4-6; 1 Thessalonions 1:1-5b; Matthew 22:15-21

A King is Chosen

Samuel called the people together to the Lord at Mizpah and addressed the Israelites: "Thus says the Lord, the God of Israel, 'It was I who brought Israel up from Egypt and delivered you from the power of the Egyptians and from the power of all the kingdoms that oppressed you.' But today you have rejected your God who delivers you from all your calamities and said to him, 'Not so, but you must appoint a king over us.'

"Now, therefore, take your stand before the Lord according to tribes and families." So Samuel had all the tribes of Israel come forward and the tribe of Benjamin was chosen. Next he had the tribe of Benjamin come forward in clans, and the clan of Matri was chosen, and finally Saul, son of Kish, was chosen. But they looked for him in vain.

Again they consulted the Lord, "Has he come here?" The Lord answered, "He is hiding among the baggage." They ran to bring him there and when he stood among the people he was head and shoulders above all the crowd.

Samuel said to the people, "Do you see the man whom the Lord has chosen? There is none like him among all the people!" Then all the people shouted, "Long live the king!"

Samuel next explained to the people the law of royalty and wrote it in a book which he placed in the presence of the Lord. This done, Samuel dismissed the people, each to his own place. Saul also went home to Gibeah, accompanied by warriors whose hearts the Lord had touched.

1 Samuel 10:17-27



MODERN LEADERS—"Are we ready, even today, for the revolutionary notion that good politics demands good morality?" Russell Shaw asks in his article. Here Kurt Waldheim, United Nations Secretary General, meets Pope Paul in a gesture of mutual support.

Taking the Bible Home

Scripture reading can be part of the family routine

By Father Carl J. Pfeifer, SJ

Several weeks ago I was in San Antonio for a parish religious education workshop. Old friends from Washington invited me to their home for dinner after the workshop was over. It was good to be with them again.

As we sat down for dinner, 14-year-old Peter picked up the Bible. He read a short passage which he had selected. When he finished, we paused for a moment of silent reflection before saying grace. Then we had a delicious meal and a delightful time together.

THE BIBLE reading seemed such a natural part of eating with them. As Peter was reading, I remembered almost 10 years back, when they lived down the street from me in Washington. All five children were a decade younger then, but the Bible reading was already part of the family meal.

As the children grew, it was part of the family routine for each of the children to take a turn at reading a brief Biblical passage before dinner—at least on Sundays and special celebrations like birthdays. Now that they are older, they may select passages which they particularly like or which seem to fit the occasion.

I could not help but think of how the Bible had been such a normal part of daily life in their family for so many years. The children grew up with Scripture as naturally as they grew up with food and conversation at dinner.

NOT EVERY family would feel comfortable with a Bible reading before their evening meal. But my friends' practice fits their family well and suggests how simply a family can gradually become more familiar with the Bible.

Other friends in nearby Hyattsville, Md., take another approach. Their children are still young, five and three years old. The parents often write out a brief Bible quotation on a slip of paper. The quote is displayed in the kitchen on the refrigerator door by means of a small magnet.

The children see the quote many times a day and from time to time the parents will read it to them. If it is a brief prayer—for example, from a Psalm—the whole family prays it together when they happen to bump into each other at the refrigerator.

STILL ANOTHER family of friends has no pattern at all of introducing the Bible into family life. But they do sit down from time to time and talk about a Scripture passage. Usually this is occasioned by a visit from the Jehovah's Witnesses to the front door, or when one of the children has a question, or if something comes up on TV about the Bible.

The particular way families bring the Bible into their homes is less important than the fact that they do. The experiences of my friends suggest that with a little imagination and effort, the Bible can become a part of daily family living rather than just gather dust on a book shelf. And one doesn't need to be a Bible scholar to do so.

What one does need is a conviction that the Bible is important to one's family. Once that conviction is shared by parents, then they need only plunge in and work out simple ways of becoming more familiar with the Bible.

AT FIRST there will be much that seems foreign, confusing, even meaningless. But even at the start passages will be found that are readily understood and very beautiful.

Perhaps one of the easiest ways is to use the Missal or Missalette as a guide. On a given Sunday try to find one phrase, one quotation that says something to you. It may be in one of the Readings at Mass, or one of the Psalms recited between the Readings.

If only one sentence makes sense to you, learn it. Use it in the family as a prayer during the week, or talk about it, or have one of the children write it out, or draw it. Hang it up somewhere if you wish. You already have made a start. It can be fun.

And 10 years from now your family, like my friends in San Antonio, may find the Bible a normal, meaningful part of family life.

MISSION SUNDAY

OCTOBER 19, 1975

CHRIST LIVES AMONG US... HELP US TELL THE WORLD.



THE WORLD VIEW OF MISSION

	AFRICA	ASIA	AMERICAS	OCEANIA	EUROPE	TOTAL	%
Ordinary Subsidies	7,795,260.08	5,998,365.00	1,247,660.00	860,225.00	610,556.33	16,512,066.41	36.21%
Percent for Soc. of St. Peter the Apostle	2,800,000.00	1,500,000.00	150,000.00	250,000.00	300,000.00	5,000,000.00	10.97%
Percent for Eastern Churches	—	2,109,829.30	—	—	—	2,109,829.30	4.85%
Percent for Latin America Commission	—	—	1,259,812.25	—	—	1,259,812.25	2.76%
Projects of Local Churches	1,775,600.00	1,245,000.00	243,583.33	41,000.00	172,700.00	3,477,883.33	7.63%
Conferences and emergency diocesan assistance	827,427.83	735,500.33	402,420.20	152,000.00	25,625.00	2,142,973.36	4.70%
Catechist Aid	2,921,210.00	2,096,959.00	264,500.00	171,650.00	16,121.00	5,470,440.00	12.00%
Novices (Male/Female)	586,450.00	1,585,755.00	19,700.00	30,860.00	2,600.00	2,225,365.00	4.88%
Aid to religious communities	936,204.99	1,068,774.66	40,500.00	28,000.00	78,150.00	2,151,629.65	4.72%
Social and lay apostolates	728,650.00	635,185.16	111,366.66	47,000.00	102,255.75	1,624,457.57	3.56%
Schools and student centers	236,500.00	664,400.00	44,200.00	—	–	945,100.00	2.08%
Press, films, radio, TV	248,135.00	686,004.00	47,000.00	37,231.00	112,300.00	1,130,670.00	2.48%
Hospitals, clinics, leprosaria, disaster relief, medicines, food and other miscellaneous works	681,328.39	419,349.40	136,883.78	23,588.33	185,738.07	1,446,887.97	3.16%
TOTAL	19,641,774.29	18,745,121.85	3,967,626.22	1,641,554.33	1,606,046.15	45,602,122.84	100.00%
Percent by Continent	43.07%	41.11%	8.70%	3.60%	3.52%	100%	

THE SOCIETY FOR THE PROPAGATION OF THE FAITH

The Society for the Propagation of th

Parish	Total	Membership	Society of St. Peter	Gifts	Mission Sunday	Mass Stipends
City of San Diego						
Blessed Sacrament	$ 4,083	$ 20	$	$1,453	$2,461	$ 149
Christ the King	0					
Good Shepherd	804	287	5	296	216	
Holy Angels, Byzantine	0					
Holy Family	2,906	1,137		1,106	423	240
Holy Spirit	2,360		60	1,200	1,098	2
The Immaculata	1,249	57		38	1,154	
Immaculate Conception	1,786	207		440	1,055	84
Mercy Hospital	5				5	
Mission San Diego de Alcala	3,470	732		1,339	1,137	262
Naval Station	75	21		24	30	
Naval Training Center	18	18				
Newman Center	31				31	
North Island NAS	47	30		17		
Our Lady of Angels	2,717	116		1,130	1,465	6
Our Lady of Guadalupe	362				362	
Our Lady of the Rosary	308	72		236		
Our Lady of the Sacred Heart	4,729	1,205		1,465	1,889	170
Our Mother of Confidence	3,912	572		1,349	1,793	198
Sacred Heart	4,820	961		681	3,080	98
St. Agnes	4,357	745		1,124	2,287	201
St. Anne	267				267	
St. Brigid	15,501	1,409	753	9,754	3,275	310
St. Catherine Laboure	1,936	599		501	796	40
St. Charles Borromeo	2,003	296		203	1,445	59
St. Columba	5,395	382		2,988	1,929	96
St. Didacus	6,709	1,008		1,826	3,647	228
St. John the Evangelist	5,992	990	755	826	3,207	214
St. Joseph Cathedral	12,621	1,078		7,941	3,404	198
St. Jude Shrine	2					2
St. Mary Magdalene	4,953	134		3,035	1,754	30
St. Michael	3,120	714		730	1,666	10
St. Patrick	7,180	112		3,117	3,857	94
St. Rita	1,624	116		11	1,497	
St. Therese	4,989	1,012		980	2,570	427
St. Vincent de Paul	3,390	327	155	1,655	1,135	118
San Rafael	789	6			783	
Christ the Good Shepherd, Adelanto	74	2		2	70	
Queen of Angels, Alpine	1,345			707	638	
Sts. Peter & Paul, Alta Loma	1,151	149		208	794	
St. David, Apple Valley	1,174			897	277	
Precious Blood, Banning	1,140	221		447	462	10
St. Joseph, Barstow	4,867	750	8	2,448	1,561	100
San Gorgonio, Beaumont	1,890	185		122	1,583	
St. Joseph, Big Bear	579	132		136	298	13
St. Charles Borromeo, Bloomington	711	8		8	695	
St. Joan of Arc, Blythe	1,253	193	22	247	791	
St. Richard, Borrego Springs	460				460	
Our Lady of Perpetual Help, Brawley	266			12	254	
Sacred Heart, Brawley	750	118		204	428	
St. Margaret Mary, Brawley	325	21		15	289	
Our Lady of Guadalupe, Calexico	1,015	167		392	456	
St. Patrick, Calipatria	558	39		249	263	7
St. Patrick, Carlsbad	2,529	367	21	638	1,503	
St. Louis, Cathedral City	3,506	213	1,600	654	1,039	
Our Lady of Guadalupe, Chino	415	4		38	373	
St. Margaret, Chino	1,905	340		543	950	72
Our Lady of Guadalupe, Chula Vista	447	12		80	355	
Most Precious Blood, Chula Vista	933				933	
St. Pius X, Chula Vista	3,374	446		1,378	1,410	140
St. Rose of Lima, Chula Vista	17,266	832		11,196	4,832	406
Our Lady of Soledad, Coachella	442			3	439	
Immaculate Conception, Colton	1,398	143		279	972	4
San Salvador, Colton	417	86		190	141	
St. Edward, Corona	2,604	413		593	1,598	
St. Matthew, Corona	243			5	238	



Your contribution helps:

138,500	missionaries
48,018	seminarians in 491 seminaries
44,000	mission schools
1,000	hospitals
2,374	orphanages
127	leprosaria
867	homes for the aged
853	mission dioceses



San Diego Diocese Missi

INCOME:

- Propagation of the Faith Membership Offerings
- Mission Sunday Appeal
- Legacies
- Donations (Including Designated Gifts)
- Mass Offerings
- Native Seminarian Support (Opus Sancti Petri Fund
- Missionary Cooperation Plan
- Leper Fund

DISTRIBUTION:

- Propagation of the Faith World Fund
- American Board of Catholic Missions
- Opus Sancti Petri (Native Seminarian Support)
- Catholic Near East Welfare Assoc. (Oriental Church
- Diocesan Priests Working in Latin America
- Donations to Home Missions
- Designated Gifts
- Missionary Cooperation Plan
- Mass Offerings
- Leper Fund

Parish	Total	Members
Sacred Heart, Coronado	6,676	1,006
St. Frances Cabrini, Crestline	1,330	88
Our Lady of Mt. Carmel, Cucamonga	244	50
Our Lady of Light, Descanso	224	
St. Elizabeth, Desert Hot Srpings	1,789	279
St. Augustine, Eagle Mt.	120	
Holy Trinity, El Cajon	2,485	16
Our Lady of Grace, El Cajon	6,560	459
St. Kieran, El Cajon	1,210	48
St. Louis de Marillac, El Cajon	181	
Our Lady of Guadalupe, El Centro	558	42
St. Mary, El Centro	2,223	371
St. Frances of Rome, Elsinore	647	240
St. John, Encinitas	3,933	474
Resurrection, Escondido	3,146	733
St. Mary, Escondido	6,878	1,349
Sacred Heart, Etiwanda	807	
St. Peter, Fallbrook	3,821	632
Resurrection, Fontana	696	167
St. George, Fontana	407	50
St. Joseph, Fontana	1,935	241
St. Mary, Fontana	389	
St. Thomas Indian Mission, Fort Yuma	130	
San Secondo D'Asti, Guasti	322	
Sacred Heart Mission, Heber	68	
Our Lady of the Valley, Hemet	6,774	727
Holy Family, Hesperia	790	
Our Lady of Guadalupe, Highgrove	206	
St. Adelaide, Highland	912	231
St. Joseph, Holtville	558	88
Queen of Angels, Idyllwild	280	
St. Anthony, Imperial	49	
St. Charles, Imperial Beach	869	239
Our Lady of Perpetual Help, Indio	2,217	102
St. Mary Magdalene, Jacumba	20	
St. Pius the Tenth, Jamul	305	
St. Christopher of the Desert, Joshua Tree	168	
St. Elizabeth, Julian	162	
All Hallows, La Jolla	5,024	545
Mary, Star of the Sea, La Jolla	12,946	724
Little Flower Haven, La Mesa	575	5
St. Martin, La Mesa	2,812	643
Our Lady of the Lake, Lk. Arrowhead	1,197	339
Our Lady of Perpetual Help, Lakeside	4,016	
St. John of the Cross, Lemon Grove	2,781	70
St. Joseph the Worker, Loma Linda	641	23
St. Paul, Lucerne Valley	199	
St. Anthony, National City	557	41
St. Mary, National City	824	56
St. Ann, Needles	1,093	143
Immaculate Heart of Mary, Niland	195	
St. Mel, Norco	1,459	387
Camp Pendleton, Oceanside	375	186
St. Mary, Star of the Sea, Oceanside	4,973	827
Our Lady of Guadalupe, Ontario	341	2
Our Lady of Lourdes, Ontario	2,549	287
St. George, Ontario	2,831	100
Mission San Antonio, Pala	942	15
Sacred Heart, Palm Desert	5,915	1,344
Our Lady of Guadalupe, Palm Springs	903	162
Our Lady of Solitude, Palm Springs	3,268	574
St. Theresa, Palm Springs	2,758	318

n of the Faith - San Diego Diocese

January 1– December 31, 1974

cese Missions Office — 1974

ership Offerings	$ 50,431
	161,105
	27,574
l Gifts)	174,593
	13,336
us Sancti Petri Fund)	8,182
	11,192
	6,950
Total	$453,363

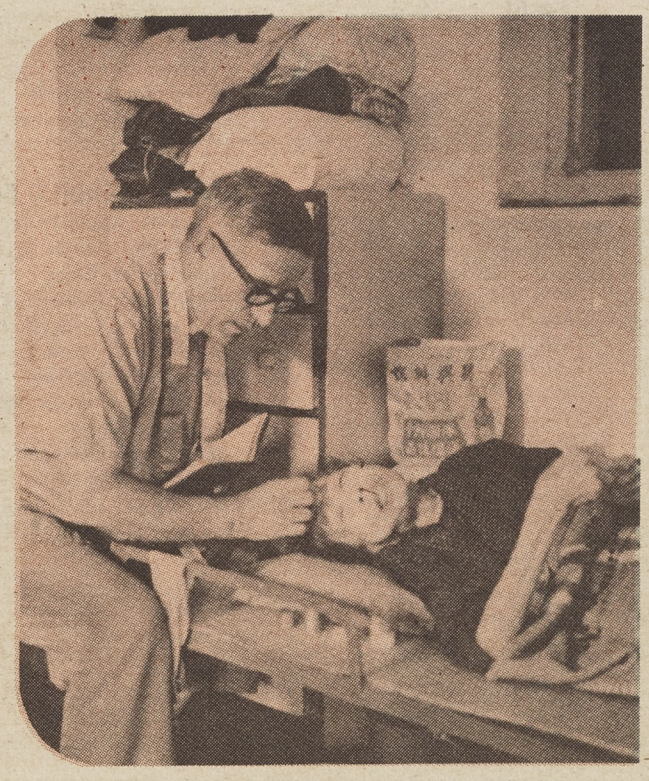
Fund	$245,027
sions	51,375.
arian Support)	12,781.
c. (Oriental Churches)	12,247
n America	15,319
	60,191
	24,945
	11,192
	13,336
	6,950
Total	$453,363

Parish	Total	Membership	Society of St. Peter	Gifts	Mission Sunday	Mass Stipends
Patton State Hospital	185			70	115	
St. James, Perris	483	65	4	206	208	
St. Gabriel, Poway	446	4		175	267	
St. Michael, Poway	3,196	620	5	1,556	1,005	10
Immaculate Heart of Mary, Ramona	1,237			426	811	
Sacred Heart, Redlands	1,975	469		485	961	60
St. Mary, Redlands	666	203		113	350	
St. Catherine of Siena, Rialto	3,141	407		1,344	1,390	
St. Thomas More, North Rialto	986	196		320	454	16
March Air Force Base, Riverside	296	171		123		2
Our Lady of Guadalupe, (Arlington)	2				2	
Our Lady of Guadalupe Shrine, Riverside	793	197		139	425	32
Our Lady of Perpetual Help, Riverside	2,388	176		353	1,834	25
Queen of Angels, Riverside	925	100		20	805	
Sacred Heart, Riverside	497	50		136	311	
St. Anthony, Riverside	54				54	
St. Catherine, Riverside	4,115	835		900	2,144	236
St. Francis de Sales, Riverside	6,825	1,047		1,610	4,108	60
St. John, Riverside (Rubidoux)	586			11	575	
St. Thomas the Apostle, Riverside	3,176	384		803	1,550	439
St. Anne, Running Springs	259		172	10	74	3
Christ the King, San Bernardino	84				84	
Holy Rosary, San Bernardino	6,865	110	10	2,975	3,715	55
Our Lady of Assumption, San Bernardino	1,224	7		330	887	
Our Lady of Fatima, San Bernardino	524	32		296	196	
Our Lady of Guadalupe, San Bernardino	675	5			670	
St. Anne, San Bernardino	3,610	584		560	2,305	161
St. Anthony, San Bernardino	531	65		106	360	
St. Bernardine, San Bernardino	1,016	198		146	672	
St. Theresa, San Bernardino	138				138	
St. Anthony, San Jacinto	1,535	183		345	937	70
St. Joseph Indian Mission, San Jacinto	554			19	535	
Old Mission San Luis Rey	3,698	855		1,421	1,185	237
St. Mark, San Marcos	3,116	413		1,635	1,030	38
Our Lady Mt. Carmel, San Ysidro	347			25	322	
St. John Baptist, Santa Ysabel	161				161	
Guardian Angels, Santee	1,719	320		759	640	
St. James, Solana Beach	3,773	864	15	1,089	1,385	420
Santa Sophia, Spring Valley	1,578	14		501	1,033	30
St. Vincent, Sun City	9,673	50		8,346	1,172	150
St. Christopher, Sunnymead	532	114		68	350	
St. Madeleine Sophie, Trona	0					
Blessed Sacrament, Twenty-nine Palms	962			232	730	
Marine Corps Base, Twenty-nine Palms	80	27		53		
St. Anthony, Upland	864				864	
St. Joseph, Upland	4,733	979	90	943	2,554	167
George Air Force Base, Victorville	171	32	20	119		
St. Joan of Arc, Victorville	1,523	6		686	831	
St. Francis, Vista	5,128	923		1,480	2,492	233
Our Lady of Snows, Wrightwood	1,328			780	448	100
St. Frances de Cabrini, Yucaipa	2,835	604	5	664	1,562	
St. Mary of the Valley, Yucca Valley	3,893			2,605	1,288	

otal	Membership	Society of St. Peter	Gifts	Mission Sunday	Mass Stipends
,676	1,006	250	3,592	1,618	210
330	88		613	581	48
244	50		40	154	
224			10	214	
789	279		946	564	
120				120	
485	16		145	2,324	
560	459	40	1,624	4,240	197
210	48		48	1,114	
181			13	168	
558	42		88	428	
223	371		843	915	94
647	240		30	377	
933	474		1,650	1,545	264
146	733		1,168	1,005	240
878	1,349		1,504	3,301	724
807			797	10	
821	632	21	546	2,529	93
696	167		100	429	
407	50			357	
935	241	174	476	1,044	
389				389	
130			45	85	
322				322	
68			22	46	
774	727		3,884	2,144	19
790			327	463	
206				206	
912	231		141	511	29
558	88		144	217	109
280				280	
49				49	
869	239	10	519	17	84
217	102		1,373	742	
20				20	
305				305	
168				168	
162				162	
024	545	100	1,132	3,205	42
946	724	250	8,168	3,527	277
575	5		25	545	
812	643		956	1,067	146
197	339		502	224	132
016			1,805	2,205	6
781	70	60	869	1,722	60
641	23		136	464	18
199				199	
557	41		48	468	
824	56		450	313	5
093	143		560	390	
195				195	
459	387		223	849	
375	186		189		
973	827	300	1,855	1,610	381
341	2		40	299	
549	287		712	1,484	66
831	100		205	2,482	44
942	15		10	907	10
915	1,344		2,171	2,375	25
903	162		401	340	
268	574		1,271	923	500
758	318		1,031	1,399	10

High School Contributions School Year 1974-75

School	Total	School	Total
Academy of Our Lady of Peace, San Diego	$1,064.88	Rosary, San Diego	.59
Vincent Memorial, Calexico	545.19	San Luis Rey Academy, San Luis Rey	none
University, San Diego	140.50	Notre Dame, Riverside	none
Saint Augustine, San Diego	95.25	Aquinas, San Bernardino	none
Marian, Imperial Beach	51.61	Total Contribution	$1,898.02



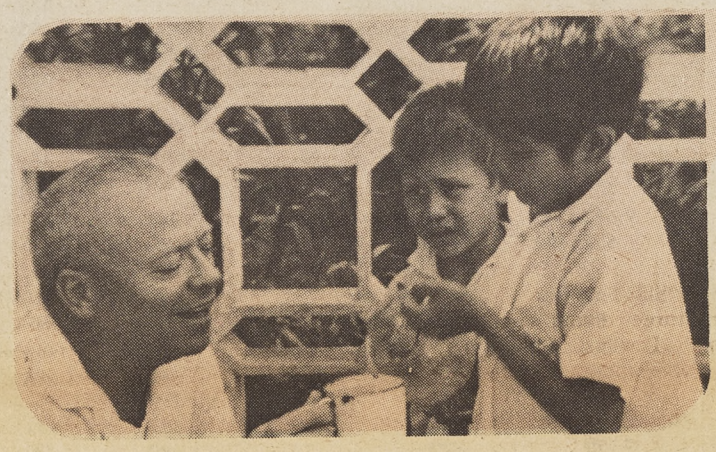


Pontifical Holy Childhood

School Year 1974-75

CCD Contributions

Parish	Total Contribution
Holy Trinity, El Cajon	$1,234.33
Our Lady of Grace, El Cajon	1,124.40
St. Catherine Laboure, San Diego	835.00
St. Joseph, Upland	830.00
Immaculate Conception, Colton	635.49
St. Francis de Sales, Riverside	628.35
Church of the Resurrection, Fontana	100.00
St. Pius X, Chula Vista	527.88
St. Charles, Imperial Beach	509.94
St. John, Encinitas	476.50
St. Theresa, Palm Springs	475.92
St. Rose of Lima, Chula Vista	475.88
St. George, Ontario	418.15
Church of the Resurrection, Escondido	416.00
St. Mary, Escondido	399.00
St. Francis, Vista	374.96
St. Mary, National City	368.50
St. Edward, Corona	357.83
St. Margaret, Chino	336.46
Our Lady of Lourdes, Montclair	311.00
Holy Family, San Diego	303.82
St. Michael, Poway	281.65
St. Joseph, Fontana	240.08
Sacred Heart, Etiwanda	215.00
St. Jude, San Diego	196.40
St. John the Evangelist, San Diego	196.00
Our Lady of the Valley, Hemet	190.00
St. Anthony, National City	189.00
St. Michael, San Diego	182.18
San Gorgonio, Beaumont	180.41
Holy Family, Hesperia	175.77
Our Mother of Confidence, San Diego	168.39
Old Mission, San Luis Rey	167.20
Our Lady of Solitude, Palm Springs	163.00
St. Catherine of Siena, Rialto	159.09
Blessed Sacrament, Twentynine Palms	158.50
Immaculate Heart of Mary, Niland	150.00
Our Lady of Perpetual Help, Riverside	150.00
St. Mary Star of the Sea, Oceanside	136.35
St. John the Evangelist, Rubidoux	125.00
St. Joan of Arc, Blythe	123.20
Holy Spirit, San Diego	121.20
St. Agnes, San Diego	113.80
St. Mary, Fontana	111.20
St. Ann's, Needles	101.92
St. Mary's of the Valley, Yucca Valley	100.00
The Immaculata, San Diego	98.85
St. Augustine, Eagle Mountain	89.80
St. Kieran, El Cajon	84.00
Sacred Heart, Riverside	76.00
St. Charles, Bloomington	73.76
Our Lady of Soledad, Coachella	73.50
St. Patrick, Calipatria	70.00
St. George, Fontana	61.63
St. Patrick, Carlsbad	59.50
Sacred Heart, Heber	58.13
Our Lady of the Lake, Lake Arrowhead	51.40
Church of the Good Shepherd, San Diego	50.00
Our Lady of Assumption, San Bernardino	40.84
Our Lady of Guadalupe, Calexico	40.00
St. Frances Xavier Cabrini, Crestline	39.35
St. James, Solana Beach	37.50
St. Christopher of the Desert, Joshua Tree	36.31
St. Joseph the Worker, Loma Linda	35.50
Our Lady of Guadalupe, Chino	30.00
Our Lady of Mount Carmel, Cucamonga	29.00
Sacred Heart, Redlands	25.00
Guardian Angels, Santee	25.00
St. John of the Cross, Lemon Grove	15.00
Our Lady of the Snow, Wrightwood	15.00
St. Elizabeth, Desert Hot Springs	14.00
Holy Rosary, San Bernardino	10.93
All Hallows, La Jolla	10.00
St. Catherine of Alexandria, Riverside	10.00
St. Therese, San Diego	7.67
Our Lady of the Sacred Heart, San Diego	5.00
Santa Sophia, Spring Valley	3.00
Mission San Diego De Alcala, San Diego	2.00
Our Lady of Angels, San Diego	1.79
Our Lady of Victory Missionary Sisters	—
San Salvador, Colton and St. John Bosco, East Highlands	325.00
Total:	$16,839.21



SHARE YOUR LOVE!

Send your gift to: Rev. Anthony Chylewski
Diocesan Director
P.O. Box 11011
San Diego, CA. 92111

Parochial School Contributions

	Total	Per Capita
CITY OF SAN DIEGO		
Blessed Sacrament	451.83	2.61
Holy Family	414.85	1.50
Holy Spirit	709.00	2.61
Nazareth School	2887.50	11.32
Our Lady's School	1944.21	6.06
Our Lady of the Sacred Heart	none	none
Sacred Heart Academy	2423.83	12.69
St. Charles Academy	590.86	2.55
St. Columba School	2101.66	6.87
St. Didacus School	1893.28	6.27
St. Jude Academy	335.00	1.38
St. Michael Academy	695.31	2.64
St. Patrick School	1543.34	5.89
St. Rita School	424.35	.93
St. Therese Academy	1721.00	3.22
St. Vincent de Paul	1546.53	6.53
School of the Madeleine	1288.96	3.41
Total	$20,971.51	
IMPERIAL COUNTY		
Sacred Heart, Brawley	790.84	5.49
Our Lady of Guadalupe, Calexico	1370.31	3.70
St. Mary's, El Centro	732.75	3.61
Total	$2,893.90	
SAN DIEGO COUNTY		
St. Patrick, Carlsbad	568.49	2.26
St. Pius X, Chula Vista	558.87	2.00
St. Rose of Lima, Chula Vista	1520.00	5.51
Sacred Heart, Coronado	1490.71	6.75
Holy Trinity, El Cajon	771.84	3.77
Our Lady of Grace, El Cajon	3274.51	9.25
St. Kieran, El Cajon	232.85	1.72
St. John, Encinitas	750.03	3.79
St. Mary, Escondido	348.00	1.12
St. Charles, Imperial Beach	625.77	2.17
All Hallows, La Jolla	709.00	2.88
Stella Maris Academy, La Jolla	1675.59	6.32
Our Lady of Perpetual Help, Lakeside	1659.33	5.30
St. Martin, La Mesa	267.00	1.26
St. John of the Cross, Lemon Grove	598.22	2.43
St. Mary Star of the Sea, Oceanside	1579.88	6.05
Mission San Antonio, Pala	590.31	3.94
St. Michael, Poway	1368.08	4.80
Mount Carmel, San Ysidro	1069.29	3.16
St. James, Solana Beach	232.00	1.00
Santa Sophia Academy, Spring Valley	2120.34	7.71
St. Francis, Vista	732.40	2.93
Total	$22,742.51	
RIVERSIDE COUNTY		
Precious Blood, Banning	674.59	2.95
St. Edward, Corona	2505.50	7.08
Our Lady of Perpetual Help, Indio	520.00	1.74
St. Mel, Norco	706.70	3.76
St. Theresa School, Palm Springs	1927.53	10.25
St. James, Perris	1732.83	6.49
Our Lady of Perpetual Help, Riverside	1979.15	6.80
Queen of Angels, Riverside	160.00	.69
St. Catherine, Riverside	949.35	2.99
St. Francis de Sales, Riverside	1297.21	4.72
St. Thomas, Riverside	209.00	.73
St. Hyacinth Academy, San Jacinto	277.00	1.69
Total	$12,938.86	
SAN BERNARDINO COUNTY		
St. Mary's, Apple Valley	1002.41	3.81
Mount Saint Joseph, Barstow	1882.35	4.81
St. Margaret, Chino	805.00	2.92
Anton Martin Slomsek, Etiwanda	670.00	3.66
Resurrection Academy, Fontana	781.00	6.15
St. Joseph, Fontana	800.60	3.29
St. Adelaide, Highland	1098.44	4.38
Our Lady of Lourdes, Montclair	3789.50	12.59
St. George, Ontario	509.43	1.84
Sacred Heart, Redlands	1264.00	5.12
St. Catherine of Siena, Rialto	623.33	2.43
Holy Rosary, San Bernardino	819.14	2.76
Our Lady of Assumption, San Bernardino	490.71	2.23
Our Lady of Guadalupe, San Bernardino	3895.38	14.98
St. Anne, San Bernardino	1006.08	3.48
St. Anthony, San Bernardino	590.25	2.49
St. Joseph, Upland	2658.50	8.55
Total	$22,686.12	
Total of all Counties:	$88,232.90	

Insights in Faith



CONCERN FOR ONE ANOTHER—"Am I concerned for the good and prosperity of the human community or do I spend my time caring only for myself?" Father Joseph Champlin poses the question in the article on this page.

A Living Parish

Have men grown insensitive to sin and rationalize it away?

By Father Joseph Champlin

Human nature does not seem to change much over the centuries. The temptations, weaknesses and failures we read about in the Old Testament days of Saul and David are not radically different from those of the 1970s.

Saul became jealous of David. He grew very angry and resentful when crowds praised the young leader by singing, "Saul has slain his thousands, and David his ten thousands." The King likewise raged in his house over the youth's popularity and eventually sought to kill him.

DAVID, LATER, also knew weakness and sin. He took another man's wife and then, as is often the case, compounded this fall by arranging for the wronged husband's death.

Critics warned both Saul and David, pricked their consciences, told them they were wrong.

Jonathon pleaded with his father, Saul: "Let not your majesty sin against his servant David."

THE PROPHET Nathan told David: "You are the man!...Why have you spurned the Lord and done evil in his sight?"

Some observers of the contemporary scene like psychiatrist Karl Menninger believe we need a few more Jonathans and Nathans today. They feel that modern men and women, for various reasons, have grown insensitive to sin and either are not aware of their moral faults or too easily rationalize them away.

An appendix in the new Rite for Penance contains an examination of conscience which might help in this regard.

IN A POSITIVE, but pointed way, it examines three divine commands: "You shall love the Lord your God with your whole heart," "Love one another as I have loved you," and "Be perfect as your Father is perfect." Under each mandate, the examination poses a lengthy series of questions designed to stimulate our consciences and increase our awareness of sin.

I think Roman Catholics might find daily use of this section an excellent moral sensitizer in their individual lives. The appendix includes 24 paragraphs of questions. Taking one each night could, in a month's time, lead the concerned individual to a much keener view of what it means to be a Christian.

Here are samplings of that text:

UNDER NUMBER I, "You shall love the Lord your God with your whole heart":

"Is my heart set on God, so that I really love him above all things and am faithful to his commandments, as a son loves his father? Or am I more concerned about the things of this world? Have I a right intention in what I do?"

UNDER NUMBER II, "Love one another as I have loved you":

"Am I concerned for the good and prosperity of the human community in which I live, or do I spend my life caring only for myself? Do I share to the best of my ability in the work of promoting justice, morality, harmony, and love in human relations? Have I done my duty as a citizen? Have I paid my taxes?"

UNDER NUMBER III, "Be perfect as your Father is perfect":

"Where is my life really leading me? Is the hope of eternal life my inspiration? Have I tried to grow in the life of the Spirit through prayer, reading the Word of God and meditating on it, receiving the sacraments, self-denial?

"Have I been anxious to control my vices, my bad inclinations and passions, e.g., envy, love of food and drink? Have I been proud and boastful, thinking myself better in the sight of God and despising others as less important than myself? Have I imposed my own will on others, without respecting their freedom and rights?"

OLD TESTAMENT: KINGSHIP

Questions and Discussion Points

1. Read the First Book of Samuel.
2. Discuss some of the achievements of Samuel as ruler of the Israelites.
3. Discuss some of the achievements of David as ruler of the Israelites.
4. Why was Saul one of the most tragic figures in human history? Discuss.
5. Discuss ways you can make the Bible a living reality in your family.
6. What do you feel is the value of knowing more about scripture? Discuss.
7. How can the Scriptures be used more effectively in your parish liturgies?
8. What can we learn about the use and the abuse of power in the story of David?
9. Discuss: "Political life must be judged by the same norm as the rest of life: obedience to the Will of God."
10. How can we apply the statement, "Good politics demands good morality," to our lives today? Discuss.
11. Discuss the examination of conscience as found in the new Rite for Penance. How does it differ from the traditional examen we have known in the past?

The above discussion points and questions were prepared by the authors and Brother Richard Kerressy, CFX, Assistant Director for Adult Education, Department of Religious Education—CCD, USCC.

What they say about it:

"When we consider the Old Testament as written by divine inspiration, and preserved, beyond the time of its own Dispensation, for us Christians...we ought not surely to read any portion of it with indifference, nor without great and anxious interest...Christ and His Apostles cannot have put the Law and the Prophets into our hands for nothing."—John Henry Newman, **Parochial and Plain Sermons,** 1843.

"Two cities have been formed, by two loves; the earthly, the love of self, even to the contempt of God; the heavenly, by the love of God, even to the contempt of self...The one seeks glory from men; but the greatest glory of the other is God, the witness of the conscience."—St. Augustine, **The City of God,** Book XIV, 426.

"The idea of king implies that he be one man who is chief and that he be a shepherd who seeks the common goal of the multitude and not his own advantage."—St. Thomas Aquinas, **The Governance of Rulers,** I, I., 13th century.

"Therefore, O king, love justice and judgment, the royal road, which has been trodden by former kings from the old...But temper justice and diligently guard against left-handed cruelty...If you wish your throne to be firmly established by the Lord, O king, do not cease to do justice to the poor and the orphaned."—Smaragdus, **The Royal Way,** 8-9, ninth century.

LA BIBLIA

Viejo Testamento: Comienzo del Reinado

Del pueblo de Israel

Samuel escoje el primer rey

Por John J. Castelot

Samuel se crio en la salvaje y precaria epoca de los Jeuces. Samuel ya era hombre maduro cuando su pequena nacion perdio su independencia en la batalla de Afeo.

El habia crecido en el servicio de los sacerdotes en Silo y a raiz de este servicio su reputacion crecio entre su pueblo. Conocido como profeta y hombre de Dios tenia fama entre su pueblo por su infalibilidad al interpretar la voluntad divina.

SU CONTRIBUCION mas significativa a la nacion era la creacion de una conciencia unificadora entre los israelitas. Samuel fue iniciador de la evolucion politica que sustituyo el separatismo de tribus individuales por union nacional bajo una sola persona con poder estable. Siendo profeta el; establecio juntamente la autoridad del ministerio profetico-religioso.

En una nacion como Israel solo una autoridad podia ser supremo: Dios. No hubo concepto de un rey todo poderoso que no reconoceria una autoridad por encima del suyo. Pues, era el conflicto aparente de Yave contra un rey humano que puso dudas en la mente de Samuel cuando el pueblo le pidio que escojiera un rey.

Dios le ayudo a resolver su conflicto y sanciono a Saul como primer rey de Israel. Saul no tardo en distinguirse como rey pero a la larga resulto uno de las figuras mas tragicas de la historia humana.

DAVID, EN CAMBIO, era muy distinto. Era el idolo de su pueblo y rey ideal de Israel; tan ideal que generaciones posteriores le imitarian con afan. Cuando los israelitas desearon con tanto fervor un rey que lo pidieron a Dios era con el ideal de David que lo pidieron. Inclusive el Mesias seria nada menos que un nuevo David. A pesar de sus faltas, David en verdad era merecedor de la admiracion de su pueblo.

Por mucho tiempo despues de su estancia con el ya demente Saul, existio como vagabundo con un bando de seguidores. Su prestigio en la corte del Rey Saul era fuerte, pero aumento mucho mas durante este tiempo. Habia sido designado por Samuel como sucesor de Saul y al morir fue proclamado rey en Hebron por su propio tribu de Juda.

Como era de esperar, los tribus del norte no veian con bien tener otro rey sureno. Tardaron siete anos en admitir que, aunque fuere sureno este era un rey que no podian

Viene de la pagina 14

Paso de Moda el Rosario en la Iglesia?

Por el Padre Manuel Lopez, SJ

Si, si es que ha pasado de moda para''algunos Catolicos'' la creencia, y culto y devocion a Maria, la Madre de Dios, la Madre de Cristo, la Madre de la Iglesia, la Madre de los hombres, uniendose a nuestros hermanos separados, los Protestantes, que la mayoria de las sectas no creen en ella, ni le dan culto alguno.

Para los Catolicos que se consideran hijos de Maria, bastaria saber que en las apariciones tanto de Lourdes como de Fatima aprobabas por la Iglesia, siempre la Virgen se aparecia con el Rosario en las manos les invitaba a los videntes a que rezasen el Rosario, y que exhortasen a que todos rezasen el Rosario, porque la Virgen lo recomendaba.

Su Santidad Paulo VI en su exhortacion Apostolica ''Recurrens mensis october'' (Recurriendo al mes de Octubre, 7 de Octubre 1969) hacia una llamada que se elevasen oraciones a la Bienaventurada Virgen del Rosario para implorar de Dios al bien sumo de la paz, en la cual conmemorabamos ademas dice Paulo VI ''el Cuarto Centenario de la Carta Apostolica'', ''Consueverunt Romani Pontifices'' (Acostumbraron los Romanos Pontifices) de nuestro Predecesor San Pio V, que ilustro en ella y en cierto modo definio la forma tradicional del Rosario.'' (Exhortacion Apostolica ''Cultus Mariae'' 2 de Febrero 1974)

Todos los ultimos Papas Benedicto XV, Pio XI, Pio XII, Juan XXIII, continuamente exhortaban el rezo del Rosario para obtener del Senor, la paz, y demas graves problemas de la Iglesia.

El Papa Paulo VI que pasara en la historia de la Iglesia como el Papa Mariano, en el documento mas completo quizas sobre el culto y devocion a la Virgen Maria, titulado Exhortacion Apostolica de Su Santidad el Papa Paulo VI a todos los obispos en paz y comunion con la Sede Apostolica para la recta ordenacion y desarrollo del Culto de la Santisima Virgen Maria, la tercera parte la dedica a inculcar los dos Ejercicios de piedad; el Angelus y el Santo Rosario.

Veamos que juicio da del Rosario: ''Queremos deternos sobre la renovacion del piadoso ejercicio que ha sido llamado, ''Compendio de todo el Evangelio: El Rosario.'' La razon es, prosique el Papa Paulo VI, porque el Rosario considera en armonica sucesion los principales acontecimientos salvificos que se han cumplido en Cristo desde la concepcion virginal y los misterios de la infancia hasta los momentos culminantes de la Pascua—la pasion y la gloriosa resurreccion—y a los efectos de ella sobre la Iglesia naciente en el dia de Pentecostes y sobre la Virgen en el dia, en que, terminado el exilio terreno fue asunta en cuerpo y alma a la patria celestial.

Tiene el Rosario cabida en las acciones liturgicas? Paulo VI responde en la misma parte que venimos comentando: ''Confirmado, pues, el valor preeminente de las acciones liturgicas, no sera deficil reconocer que el Rosario es un piadoso ejercicio que se armoniza facilmente con la Sagrada Liturgia. En efecto, como la liturgia tiene una indole comunitaria, se nutre de la Sagrada Escritura y gravita en torno al misterio de Cristo.

(La primera hace presente bajo los velos de los signos y operantes de modo misterioso los misterios mas grandes de nuestra religion; la segunda con el piadoso afecto de la contemplacion, vuelve a evocar los mismos misterios en la mente de quien ora y estimula su volundad a sacar de ellos nomas de vida.)

EL ROSARIO, dice Paulo VI es una devocion organicamente compuesta.

(a) Hay contemplacion, en comunion con Maria, de una serie de misterios de la salvacion, sabiamente distribuidos en tres ciclos que expresan el gozo de los tiempos mesianicos, el dolor salvifico de Cristo, la gloria del Resucitado que inunda la Iglesia. Esta contemplacion lleva a la reflexion y estimula a una norma de vida.

(b) La oracion dominical o Padre nuestro que por su inmenso valor es fundamental en la plegaria Cristiana y la ennoblece en sus expresiones.

(c) La sucesión litanica de Ave Maria, compuesta por el saludo del Angel a María (Lc. 1-28) y la alabanza obsequisa de Santa Isabel (Lc. 1-42) a la cual sigue la suplica ecclesial de Santa Maria...la conocida forma del Rosario compuesto por cincuenta Ave Marias, dividida en decenas por cada misterio, se ha convertido en la medida habitual y que ha sido adoptado por la piedad popular y aprobado por la Autoridad Pontificia, que lo enriquecio tambien con numerosas indulgencias.

(d) La doxologia Gloria al Padre que, termina la oracion con la glorificacion de Dios, una y trino ''de quien, por quien y en quien subsiste todo.'' (Rom. 11-36)

EL CONCILIO Vaticano II ha puesto en claro como la familia celula primera y vital de la sociedad ''por la mutua piedad de sus miembros y la oracion en comun dirigida a Dios se ofrece como Santurio Domestico de la Iglesia.'' La familia Cristiana, por tanto, se presenta como una Iglesia domestica cuando sus miembros, cada uno dentro de su propio ambito e incumbencia, promueven juntos la justicia, practican las obras de misericordia, se dedican al servicio de los hermanos, toman parte en le apostolado de la comunidad local y se unen a su culto litugico; y mas aun si elevan en comun plegarias suplicantes a Dios, porque si fallase este elemento faltaria el caracter mismo de familia como Iglesia domestica. Por eso debe esforzarse por instaurar en la vida familiar la oracion en comun.

Quiero terminar con esta anecdota: ''Habia un enfermo en un hospital, y el primer dia que oyo rezar el Rosario en la sala, clasifico a los rezadores en cuatro grupos: Los tragones, que se comian la mitad de las palabras. Los expresos, que llegaban al final cuando los otros iban a mitad del camino. Los callados, que nunca rezaban, ni movian los labios. Los cantaores que decian las oraciones con ese tonillo, peculiar que nadie usaria cuando hablara con una persona.

Samuel escoje el primer rey

Continua en la pagina 13

rechazar como monarca. Se unieron bajo su mando y con su indomable fuerza la pequena nacion subio a alturas que no habian ni sonados.

DERROTARON A los Filisteos y capturaron la importante ciudad de Jerusalen. Se convertio en la Ciudad de David y de Dios. David hizo traer el Arca del Convenio a la nueva capital con gran ceremonia y asi se establecio como centro religioso y politico de la nacion.

Poco despues se desarrollo una liturgia y Yave fue adorado con gran pompa en el simbolo de su presencia, el tabernaculo (tienda) en donde se guardaba el Arca. La adoracion oficial no tomo el lugar de los lugarcitos de adoracion en las aldeas del pais pero si era mas potente.

Israel parecio haber crecido de la noche al dia pero en realidad era demasiado rapido. Las viejas discordias entre las tribus no se extinguian tan facimente.

LA UNIDAD QUE les cementaba temporalmente era el prestigio y poder de David. Cuando David empezo a decaer las fallas en el tejido que con tanto trabajo habia estructurado comenzaron a aparecer. La ultima parte de su reino se marco con una serie de malaventuranzas a raiz de su debilidad humana y las inquietas ambiciones de sus hijos.

Su caida comenzo con el adulterio que cometio con la guapa Bathseba, su vecina. Arrepintio con verdadero fervor y humillacion cuando el profeta Nathan le acuso y esto seguramente conto a su favor.

En sus anos finales tuvo muchos escandalos en su familia pero era indudablemente el mejor rey de Israel. Siempre victorioso, estadista infalible, era tambien servidor entusiasmado de Yave y dio todo sus esfuerzos para aumentar la adoracion de su Dios.

Sin embargo, no escapo de las costumbres de su epoca y cometio sus pecados. Estas sombras en su caracter, no opacaron el brillo de su reino ni su magnetica personalidad en muchos de los comentarios de autores biblicos le volvemos a encontrar eomo el rey ideal.

In Loving Memory

Into Thy hands, O Lord, we commend the spirits of these beloved ones who are gone before us into the realm of Thy eternal happiness and peace. – Amen.

BOYD, Anna. Mother of Bettie Jeter, aunt of Anna Hammaett and Harriet Pajauis. Requiem Mass, Oct. 10, St. Martin's Church.

Goodbody's Blvd. Chapel

DORES, Gary J. Son of Mr. and Mrs. Joseph Dores, brother of Norman M. Dores. Requiem Mass, Oct. 8, St. Agnes Church.

Goodbody's Ivy Chapel

FLEMMING, Anne Marie. Sister of Patrick Flemming, Mary Gaffney, and two sisters in Ireland. Requiem Mass, Oct. 9, Blessed Sacrament Church.

Goodbody's Blvd. Chapel

GANCITANO, Michele. Husband of Nardina Gancitano, father of Pasquale and Jerome Gancitano, Virginia Zottolo and Sara Bono, one sister in Italy, also 13 grandchildren and six great-grandchildren. Requiem Mass, Oct. 10, Our Lady of the Rosary.

Goodbody's Ivy Chapel

HARTSON, Clara Mae. Mother of Marcella Cromer, Dorothy Sisson, Marion Willadsen, Eleonor Vissers, Paul and Robert Hartson, sister of Henry Ulmen, also 19 grandchildren and 18 great-grandchildren. Requiem Mass, Oct. 13, Our Lady of the Sacred Heart Church.

Goodbody's Blvd. Chapel

HIKEL, Blanche. Mother of Humberto Hikel and Joseph Sawaya, Elizabeth and Martha Sawaya, sister of Charles Sawaya, also seven grandchildren and five great-granchildren. Requiem Mass, Oct. 8, St. Didacus Church.

Goodbody's Blvd. Chapel

HOUSE, Josephine C. Wife of Arthur E. House, mother of Gladys Mae and Mimi Maria House, daughter of Mr. and Mrs. Anthony Chimera, sister of Russell Chimera and Maria Falcone. Requiem Mass, Oct. 11, Our Lady of the Rosary Church.

Goodbody's Ivy Chapel

HUERTH, Elena C. Wife of Glenn J. Huerth, mother of Joseph, Glenn Jr., and Judith Ann Huerth, daughter of Mrs. Damiana Castillo, sister of Selsa Osuna, Jennie Arellano, Mary Marion, Emilio and Joe Castillo, also one grandchild. Requiem Mass, Oct. 9, Our Lady of Guadalupe Church.

Goodbody's Ivy Chapel

STROZZA, Antonetta. Wife of Anthony Strozza, mother of Margaret Farley and Catherine Alfano, also five grandchildren. Requiem Mass, Oct. 6, Holy Spirit Church.

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Reflections on Mission Sunday

American 'mission'—billions for the littlest luxuries

"Money makes the world go around," and around the world, it's still we Americans who spend our annual billions to be better-fed, better-bred and better entertained. Some interesting statistics on American spending follow, with their sources:

Snacks: Cookies and crackers account for $97.6 million of convenience store sales. **Baker Products**, Nov. 24, 1974.

Cosmetics: Consumer purchases of cosmetics and toiletries reached $6.2 billion in 1973, pushing toward a $7 billion market in 1974. **Chemical Week**, Jan. 1, 1975.

Alcohol: The Alcoholic Beverage Industry had sales after taxes of $26.8 billion in 1973. **New York Times**, Nov. 30, 1974.

Standard and Poor Individual Survey, Oct. 1974, reported 1973 expenditures of $2.3 billion for wine, $12.27 billion for distilled spirits, and $12 billion for beer. Per capita beer consumption climbed to 20.2 gallons.

Motion pictures: 20 million persons weekly attended movies in the first half of 1974. Box office receipts are expected to top $1.9 billion in 1975 and should increase to $3.1 billion in 1980. **U.S. Industrial Outlook**, 1975.

Hair-on-end: $130 million went into hair setters and $240 million on hair dryers in the last two years. **Standard and Poor Industrial Survey**

Approximately 1.5 million women in the U.S. go blonde each year. More than $250 million is spent annually to change or enrich hair color. **Daily News**, Sept. 9, 1974.

Sedatives: Americans spent $200 million on Valium alone in 1974. **Twin Circle**, March 16, 1975.

Photography: Amateur photo sales, fueled by the introduction of new camera models, reached estimated sales of $825 million in 1974. **Standard and Poor Industrial Survey**, Nov. 21, 1974.

Christmas trees: It is estimated that Americans spent $275 million for live trees and $100 million for fake ones in 1974. **Business Week**, Oct. 19, 1974.

Sneakers: Sneaker-buyers buy approximately $1 billion-worth. **Business Week**, Oct. 19, 1974.

Sporting goods: The sporting life breaks down this way: bicycles and supplies, $1,216 million; bowling balls, $72 million; firearms and ammunition, $776 million; pleasure boats and accessories, $2,197 million, tennis and supplies, $282 million; golf clubs, balls and bags, $441 million; snowmobiles, $304 million; and water skis, $45 million. **Standard and Poor Industrial Survey**, Sept. 5, 1974.

Food waste disposals: Approximately $194 million is spent on these products in one year. **Standard and Poor Industrial Survey**, Sept. 5, 1974.

Pets: Americans spend an estimated $17 billion annually on the care and feeding of their personal pets. **Twin Circle**, Oct. 11, 1974.

The fields of the Lord harvest letters of thanks

Missionaries from the Church abroad express their gratitude for money received to further their work, letting the faithful know their sacrifices do not go unheeded. The following are excerpts from actual letters by missionaries around the world addressed to the Society for the Propagation of the Faith:

From Dungu, Zaire:

We have started a new mission where the Christians are still without a priest. The Christians of our diocese are very grateful and we never fail to pray for our benefactors.

From Awasa, Ethiopia:

The Sidamo thirst for education and need it desperately. Through your contribution you have assisted us in attending to both the spiritual and educational needs.

From Grenada, West Indies:

The ordinary subsidy has permitted me to give a small salary to all my priests for the first time, to make some better arrangements for the future of our diocesan men, and also to improve the living conditions for some others. At the moment then, each priest is getting U.S. $30 monthly, plus his stole fees and Mass stipends. I myself was getting U.S. $50.

The little security which we were able to arrange for the future has really brought a great deal of encouragement to many of our priests. One of them actually said: "Oh, I can now put my whole heart in my work, for I don't have to worry too much about my future any more."

From Jakarta, Indonesia:

We have used your gift to ease the burden and suffering of the Chinese families who recently have left Borneo as refugees and try to live here in Jakarta.

There are three reasons why it is impossible for their children to attend the public schools: 1. because they are Chinese; 2. because they can't speak the Indonesian language fluently, and 3. because they often are not able to pay the school



fees. It is for these children that we have opened the new school.

From Curacaco, Netherlands Antilles:

The planned Diocesan Office for Family Counselling is not only meant for marriage consultation, but also for coaching families with internal problems and those who have social and economic problems, reunification of broken families and so on. Two pastoral-social workers will be engaged with this work. They intend to give courses for engaged and young married couples.

From Iringa, Tanzania:

I am writing to thank you very much for the extraordinary subsidy in the amount of $6,000 for parish center of John's Corner which I received through the Pontifical Society for the Propagation of the Faith.

It is the sign of the brotherhood that exists between our young churches and old churches. As to our conditions of today, such a help is still needed.

From Sonadanga, Bangladesh:

I wish to express my deep thanks to all the good friends in the United States who have so generously contributed to this generous subsidy.

We have 40 catechists working in this Diocese. Besides teaching, instructing, visiting the families and encouraging them, helping with relief and developmental work, they also have permission to carry Our Lord in Holy Communion to distant villages where a priest cannot go on particular feast days. There are about 500 catechumens in this diocese.

From Toungoo, Burma:

We thank our kind benefactors in the United States for this money to purchase a jeep. Yado is over 4,000 feet above sea level and in very rugged terrain. There is a rough car road leading to it from Toungoo.

In years past we have had to trudge narrow paths to arrive there. Now there is a road, but transport is scarce. The whole village is Catholic. Will you please inform our benefactos that they are remembered daily in our adoration of the Blessed Sacrament.

Prayer for Missionaries

O almighty God, Lord of the harvest of souls, we ask you to guide and bless all who have gone forth to preach the gospel. Endow them with the gifts of generosity and concern. Send your Holy Spirit on them, that he may strengthen them in weakness, comfort them in trials and direct their efforts. May he open their hearers to receive your message. Let your revelation enlighten all minds for the salvation of souls, and let your love heal every heart and body for the happiness of each person. May all peoples consciously acknowledge you and serve you by living the teachings of your Son. We ask this through Christ our Lord. Amen.

Future of missions depends on youth, says cardinal

The future of the Church's missionary role rests with young people, according to Cardinal Timothy Manning of Los Angeles, keynote speaker at the opening of the national conference of the Holy Childhood Association in Pittsburgh.

More than 100 Holy Childhood directors from across the country and from around the world attended the conference last month. The Holy Childhood, the largest children-oriented mission society in the world, has its national headquarters in Pittsburgh.

In his keynote address Cardinal Manning said that Church leaders "must be ready to meet them (youth) and share with them the enthusiasm we have."

NOTING THAT many of God's signs to the world have been directed to children at places like Lourdes and Fatima, Cardinal Manning said that young people are attempting to fulfill their role in the Church.

"It is happening again," he said. "There is a reawakening of youth—a new stirring inside them."

He cited the qualities of generosity, sincerity, purity and respectfulness as essential elements in young people's lives, adding that the same is also true of Church leaders. "When we approach young people we must be sincere in what we are doing. We can't approach with a synthetic mission."

KNOWN FOR HIS interest in mission work, he believes that the Church is "way behind in its mission commitments" outlined by the Second Vatican Council 10 years ago. Mission activity "has been kind of smothered," he said, and there "have been areas of spurious thrusts in the thinking of the Church that have hurt it."

As an example, he said that the importance placed on social programs at home "has diminished the flame of mission enthusiasm" in the Church.

"There is an urgency in our mission response. We can't be lethargic or indifferent about it. All of our interests must be keyed up. Every talent must be brought into use to get the message across."

NC News

Swords into plowshares—Ohio parish gathers guns

COLUMBUS, Ohio (NC)—A 20th-century equivalent of the beating of swords into plowshares took place at St. Philip the Apostle's church here Oct. 12 when 18 handguns were turned in to be melted down into metal crosses.

Father Richard Engle, pastor, a World War II veteran turned pacifist, asked his parishioners to turn in their handguns "as a protest against America's "gun-slinger" mentality.

THE GUNS, taken into protective custody by the police, are to be taken to Buckeye Steel to be melted down into crosses that will be delivered to U.S. Congressmen from the area.

Accompanying the crosses will be petitions calling for the registration of handguns, the licensing of gun-owners and the outlawing of so-called Saturday night specials—cheap, easily obtainable handguns.

"We are not against all guns per se, but against the massive proliferation of handguns, which is sick, neurotic and dangerous," Father Engle said.

Irish bishop and martyr

Pope names Oliver Plunkett a saint

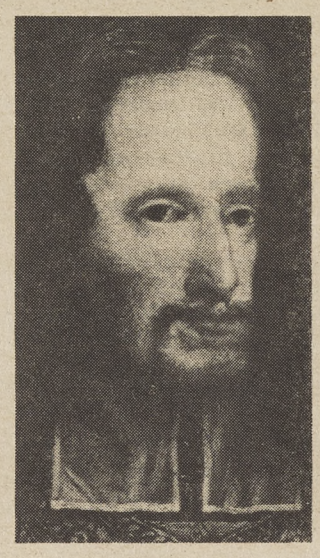
VATICAN CITY (NC) — Oliver Plunkett, the last recognized martyr to die for the faith on London's Tyburn gallows, was canonized here Oct. 12 by Pope Paul VI.

St. Oliver Plunkett becomes the first Irish person to be canonized in more than 600 years. He is also the first Irish saint to be canonized at St. Peter's Basilica and the fourth archbishop of Armagh and primate of Ireland to be canonized.

HIS predecessors were St. Patrick, Patron of Ireland, St. Malachy and St. Laurence O'Toole.

In his address, Pope Paul did not refer directly to present violence in Ireland but spoke of St. Oliver's life and teaching as an opponent of all violence and hatred:

"In his pastoral activities, his exhortation had been one of pardon and peace. With men of violence he was indeed the advocate of justice and the friend of the oppressed. But he would not compromise with truth or condone violence. He would not substitute another Gospel for the Gospel of peace."



St. Oliver

HE DECLARED: "O, what a model or reconciliation, a sure guide for our day."

In addition to the traditional gifts at the offertory were ones representing the four provinces of Ireland, including Waterford glass, Connemara Mass vestments and a reproduction of the Book of Kells.

About 175 of the new saint's descendant relatives were at his canonization, along with dignitaries of Church and state.

MORE THAN 200,000 persons packed into the square in front of the basilica and 85 bands played from long before the ceremony began to long after it ended. Pope Paul made reference to the music that enlivened the occasion.

There were some 12,000 persons from Ireland, England, and the United States. Irish-born Cardinal Timothy Manning of Los Angeles led a group of 350 from his diocese.

Bp. Mahony denies farm election bias

By Gerard E. Sherry

SACRAMENTO, Calif. (NC)—Bishop Roger M. Mahony, auxiliary of Fresno and chairman of the California Agricultural Labor Relations Board, has strongly denied that there has been bias in the administration of secret ballot elections among farm workers in the state.

The bishop said in an interview here that the parties involved in the application of the recently enacted State Agricultural Labor Relations Act "had various expectations from this new law."

"The Teamsters' union, the United Farm Workers of America (UFWA), and the growers, I believe, expected that the law would do various things and usually things that would benefit them," he said. "Consequently, they felt that somehow their own goals and objectives would be met through this bill.

"REALISTICALLY, that is not going to happen. Therefore, if some goals and objectives of the parties are not being met, it is very easy to accuse the board of being biased. There is a conflict type of arrangement connected with this bill.

"It is going to take some time for parties who have been very bitterly at war with one another to be at peace—at least, in the short run. I think people forget that this battle has gone on for 10 years. Somehow they expected it to all be settled in three days after the bill was passed, and became effective.

"That's simply unrealistic, and I maintain that our policy as a board is to be objective and neutral in every way that we can—and to rule upon the evidence in the factual situations which are set before us. We will then let the chips fall where they may and we will rule on the items as we see them happen."

BISHOP MAHONY said his board has two main responsibilities: "The conducting of secret ballot elections" and "the trying of unfair labor practice charges."

"With regard to the secret ballot election process," the bishop said, "the results after the first month have been relatively good. We must remember that when this law became effective, Aug. 29, we had only a two or three week lead-in time to prepare for its implementation. Secondly, it became effective during the very height of the harvest season.

"Since there was no precedent for this kind of law, the new board and its staff were really not fully prepared for the various types of problems that were encountered in those first two or three weeks. Also, this law requires that elections be held in a period of time not to exceed seven days.

"IT'S INTERESTING to note that the California Farm Labor Board has conducted in one month as many elections as the National Labor Relations Board conducted in its entire first year of operation, and the NLRB had a two-year start on preparation time, and had 1,000 people employed when the law went into effect."

On the controversial free-access ruling, which aims at allowing union representatives contact with farm workers and which has been opposed by many growers, the bishop said: "The board is continuing to press for its implementation, inasmuch as the California Supreme Court has presently upheld its constitutionality."

"We have had difficulties in lower courts and in sheriff's departments over compliance with the access rule, but we continue to use every available opportunity to deal with those concerns."

The bishop said despite the current tensions in "the learning process" in administering the new law, "peace will eventually come to our agricultural fields."

Catholic and Episcopal dioceses schedule conference on ministry

A joint conference on "Understanding Ministry in the Anglican and Roman Catholic Traditions" is open to all interested people Thursday, Oct. 30.

"The purpose of the conference," according to Msgr. John Portman, director of the diocesan ecumenical commission, "is to aid in understanding where we agree in our theology of ministry and to discuss the differences that still remain."

TO BE HELD at St. Paul's Episcopal church, San Diego, from 7:30-9:30 p.m., the conference is sponsored by the San Diego Episcopal and Catholic dioceses.

Episcopalian Canon Geddes MacGregor, retired philosophy professor at University of Southern California, and Jesuit Father Herbert J. Ryan, a member of the Anglican Roman Catholic International Commission, are featured speakers.

Fee for the conference is $3. Details may be obtained from Msgr. Portman, the Immaculata, Alcala Park, San Diego, 92110; phone: 296-6321.

Newman center hosts Youth Day

RIVERSIDE—The second annual diocesan Youth Day is scheduled for the University of California campus here this Saturday, Oct. 18.

"Alive, Youth Day '75" is being cosponsored for young adults, high school and college students by the UC Riverside Newman Center, the new northern Youth Department and the Center for Christian Development, San Bernardino.

ACTIVITIES will begin at 9:30 a.m. with a youth rally and will end at 4 p.m. with a special Mass. Bishop Leo T. Maher will be main concelebrant with Auxiliary Bishop Gilbert E. Chavez and priests in attendance.

Workshops throughout the day will cover topics ranging from "Peace and Justice" and "Fully Alive in Discovery of Self" to "Women in the Church: Choice or Chance?" and "Growth and Liberation".

Fee for the day is $2.50. Lunches will be sold but participants may bring sack lunches. More details are available by calling the Newman Center at 686-5320, or the Center for Christian Development at 882-1776.

DCCW readies for convention

The Diocesan Council of Catholic Women will hold their annual convention Wednesday and Thursday, Oct. 22 and 23, at the Sheraton Airport Inn, San Diego.

Bishop Leo T. Maher will be guest of honor at the convention banquet at 8 p.m., Wednesday, Oct. 22. Auxiliary Bishop Gilbert E. Chavez will be guest of honor at the council's installation luncheon on Thursday, Oct. 23.

Featured speakers during the convention will include Father Roger Lechner, director of the diocesan Pre-Seminary program; Father Anthony Chylewski, director of the diocesan Missions Office; Mrs. Mildred Foley, state coordinator for Women in Community Service; and Deacon Michael Newman, editor and manager of the **Southern Cross.**

Bible study needs guidelines

CLEVELAND (NC) — An official of the U.S. Catholic Conference warned here against Bible study undertaken without benefit of interpretive guidelines.

Russell Shaw, USCC public affairs secretary, urged that the traditional Catholic approach to scripture be followed in Bible study classes.

"THE BIBLE in many places is not self-explanatory," he warned, "and it is easy to lose the point without a reliable guide to keep track."

(The **Southern Cross** offers a weekly interpretive guide for scripture study through the "Bible Insights" series, and many parishes have weekly Bible study classes, using the SC series.

(Among them are St. Mary Star of the Sea, Oceanside, which conducts sessions in English and Spanish; St. Margaret Mary, Chino, which uses the SC series in adult Bible study and CCD classes; Our Lady of Grace, El Cajon, which uses SC for 117-member adult study group and St. Joseph's, Big Bear, which uses a special weekly bundle of SC in high school religion classes.)

"RELIGIOUS illiteracy is as real a problem today as the illiteracy of reading and writing and spelling." Shaw said.

CCD workshop offered to parents

Parents of pre-school children are invited to attend a workshop on the religious development of the young child this Saturday, Oct. 18, from 10 a.m.-2:30 p.m.

The workshop, to be held in Camino Theatre at the University of San Diego is sponsored by the diocesan CCD office and will be led by Sister Karen Stern, religious education coordinator for Santa Clara county in the San Francisco archdiocese.

Discussion topics will include "When is the Time of Readiness for Religion?" and "What Home Factors Promote or Inhibit Religious Development?"

Registration fee is $2 per couple or $1.50 for a single parent. Participants are asked to bring sack lunches. For more details call the CCD office at 291-7614.

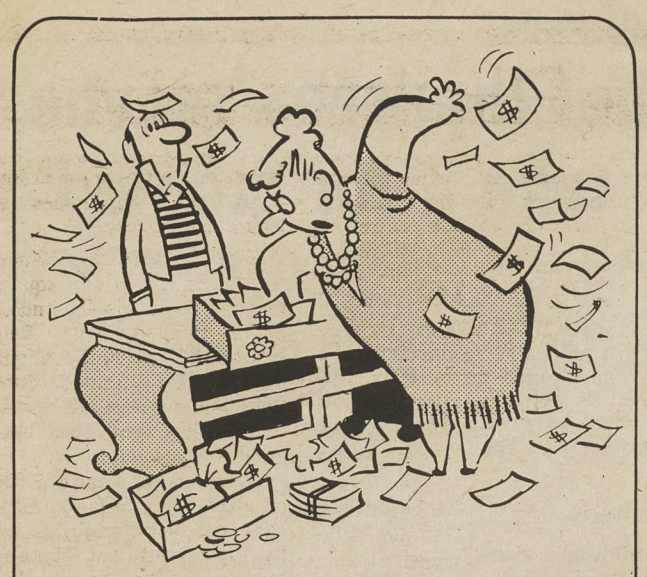
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REMEMBER MISSION SUNDAY OCT. 19

Noted Mexican-American authority to speak at Rialto and Redlands

RIALTO—Father Virgil Elizondo, director of the Mexican-American Cultural Center, San Antonio, Tex., will lecture on "The Growth of the Church in the Southwest" at St. Catherine of Siena parish here this Sunday, Oct. 19.

The lecture, open to the public for a $2 donation, will be offered in Spanish from 1:30-4:30 p.m., and again, in English from 5:30-8:30 p.m. It is sponsored by the Center for Christian Development, San Bernardino.

FATHER Elizondo has been guest professor at pastoral institutes in India, Mexico and East Africa, and has written several books. The latest is **Christianity and Culture,** soon to be published.

On Monday, Oct. 20, at El Carmelo Retreat House, Redlands, Father Elizondo will conduct a workshop for priests, religious and lay leaders, entitled "A Future for Church Leadership".

The workshop will begin at 10 a.m. running through until 4 p.m. for a $5 fee which includes the cost of lunch.

TOPICS FOR discussion during the workshop include "Reflection on the New Thinking in Church Leadership", "Hispanic Religious Customs and Celebrations" and "Current Movements in Evangelization in the Church".

Full details are available from the Center for Christian development, 459 W. 17th St., San Bernardino, CA, 92405; phone 882-1776.

Women's ordination furor

Bishops accused of 'canonizing history'

WASHINGTON (NC)—Responses of various Catholic women's groups to the reaffirmation of the Church's ban on women priests by the head of the U.S. bishops' conference range from acceptance of his statement as one voice in debate on the issue to outright rejection of it.

Sister Dorothy Donnelly, a Sister of St. Joseph, president of the National Coalition of American Nuns (NCAN), called the statement by Archbishop Joseph L. Bernardin of Cincinnati, president of the National Conference of Catholic Bishops (NCCB), (SC, Oct. 9) "nothing but a canonization of history."

SHE ADDED: "Two thousand years worth of not doing something is to my mind a narrow view of tradition." She described tradition as "the living action of the Holy Spirit in history" and as something now going on.

"If the Holy Spirit seems to be calling and giving gifts for ordination to women, what reason do we have to restrict the action of the Holy Spirit?" Sister Donnelly asked.

Archbishop Bernardin's statement, authorized by the NCCB Administrative Committee, cited a report on the ordination of women issued in 1972 by the NCCB Committee on Pastoral Research and Practices, which noted that revelation is made known by tradition as well as scripture.

SISTER PATRICIA HUGHES, publicity coordinator of the Ordination Conference Task Force, which is organizing a conference in Southfield, Mich., near Detroit, in November on the ordination of women, called Archbishop Bernardin's statement "obviously a significant step in the Church's reflection on the ordination of women." She added: "Because of his position of leadership, his words need to be listened to and studied with all seriousness."

Jesuit Father William R. Callahan, national secretary of Priests for Equality, a newly formed organization of 450 priests whose charter affirms that men and women have a right to equal opportunity for ordination, said that Archbishop Bernardin's statement "has set the stage for a full Roman Catholic discussion of this issue."

Father Callahan referred to Archbishop Bernardin's citation of the committee statement that the present exclusion of women from ordination will continue until a contrary theological development takes place leading to a clarifying statement from the magisterium.

"NEITHER THE committee report nor Archbishop Bernardin," he said, "do more than hint at the positive 'signs of the times' which suggest that just such a contrary theological development pointing toward ordination of women is taking place at this very time."

Among such signs, Father Callahan cited:

—**"The centuries-old** unanimity of canonists and theologians that exclusion of women is 'absolute and of divine origin' has crumbled;

—**"Biblical and theological** studies are revealing not only a lack of support for continued exclusion of women, but are showing, with new clarity, the liberating call of Jesus;"

—**"Many caring, highly** qualified women are hearing a call to ordination, and are thereby calling the 'Spirit-guided Church,' to reconsider past discipline in the light of this higher call."

Frances McGillicuddy, press officer of the U.S. branch of St. Joan's International Alliance, a 64-year-old Catholic women's rights organization, said that "the rights being violated are the rights of the Holy Spirit to blow where he or she wishes. What the bishops are saying in the case of a young woman who feels that she has a calling to the priesthood is that the Holy Spirit goofed."

Sister Margaret Traxler, a School Sister of Notre Dame and director of the Institute of Women Today, a Chicago-based women's rights organization, said she is glad the bishops "have assumed a role in the debate. Had they been silent, it would mean they were not willing to enter into debate."

THE BISHOPS' ENTRY into dialogue on the issue, Sister Traxler said, means "they want ongoing discussion."

(Sister Traxler has declined to serve as an adviser on women's affairs at the coming assembly of the World Council of Churches (WCC) because of "discrimination against women" in the Roman Catholic Church.

(In a letter made public recently, Sister Traxler told the WCC:

["**I MUST DECLINE** because as a Roman Catholic I must ask myself how I can be 'Advisor on Women's Affairs' when my Church does not grant even minor orders or voice and vote in any key decision-making body.")

Sister Ruth McGoldrick, a Sister of Providence and executive director of the Sister Formation Conference, an organization of those concerned with the training of Sisters, said she was not surprised by Archbishop Bernardin's statement. "Historically," she added, "the greatest defense of a long-held position often comes just before a breakthrough."

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Return this form to the Diocesan Resettlement Director:
Msgr. Mark Doran
Catholic Community Services
349 Cedar St.
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Dr. Willke to speak

Abortion, euthanasia key pro-life meeting

Nearly 500 people from across the state are expected to attend the Fifth Annual California Pro-Life Conference on Abortion and Euthanasia in San Diego this weekend, Oct. 17-19, according to Margaret Bell, chairman.

To be held at the U.S. Grant Hotel, downtown, the conference will feature workshops and lectures on the value of human life from cradle to grave.

SPONSORED BY the California Pro-Life Council, the workshop is designed to be educational "and to move people to action for pro-life," Mrs. Bell said.

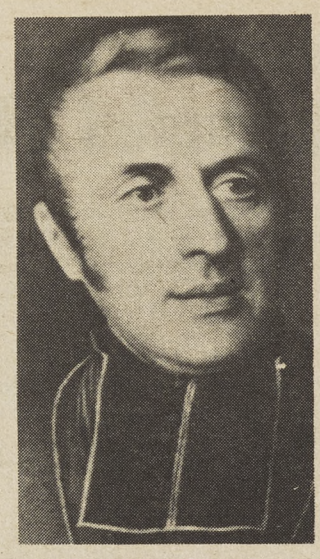
Perhaps the best known of the featured speakers on a national level is Dr. John C. Willke of Cincinnati, for many years a leader in the pro-life movement and author of **Handbook on Abortion.**

The conference will begin at 6 p.m. Friday, Oct. 17, with early registration and a film festival to preview pro-life films.

ON SATURDAY, Oct. 18, activities begin with registration at 8 a.m. The opening general assembly, with Bishop Leo T. Maher in attendance, will begin at 9:30 a.m.

Workshops and regional meetings fill the rest of the day which ends with a banquet at 7:30 p.m. A panel discussion on the "Moral and Ethical Considerations of Abortion and Euthanasia" will be featured on Sunday morning, Oct. 19.

The registration fee varies from $6 to $10 and does not include the costs of rooms or meals. For details phone the Pro-Life Conference at 560-9949.



'BLESSED' OBLATE — French Bishop Charles Eugene de Mazenod who founded the Oblates of Mary Immaculate, a religious community of men, in 1826, will be beatified by Pope Paul this Sunday, Oct. 19. Attending from the Oblates' Western U.S. Province will be Father Daniel Connors, OMI, of Sacred Heart parish, Brawley. Bishop Mazenod died in 1861.

Pastor's point of view

U.S. land of the free—'maybe, but don't take it for granted'

It is hoped that pastors of our parishes may wish to write on a subject of their choice and in their own style. And as often as we receive suitable contributions, we will print them here. This article written by Msgr. Thomas Moloney, pastor of Our Lady of Grace parish, El Cajon, is taken from the current issue of the parish newspaper, "The Key".

By Msgr. Thomas Moloney

The village barber looked out from under a pair of grey bushy eyebrows and smiled a very warm welcome. We hadn't met for a full 12 months.

He was a kindly man, friendly and like most barbers, talkative. He was an avid reader of papers and magazines and was well equipped with a lot of ready answers on current topics. His shop was busy, brisk and never silent for the tangled web of conversation went on eternally.

IT WAS EVENING when I dropped in to see him and the last customer was in the chair, a middle-aged man with a semi-bald pate. After this he would call it a day and lock up.

It wasn't long before he and I were alone in the strange silence of a barber shop. He tidied up, boxed his equipment and lit a tall cigar. He didn't smoke cigars very often, but a tourist from Philadelphia was a customer that day and he gave a cigar to the friendly, talkative barber. I learned this at the local pub for it was there I met that same tourist fondling a pint of cold ale.

Free at last to indulge in the art of conversation the barber looked happy and relaxed. After a few perfunctory remarks about the weather, the North of Ireland, the Middle East and sundry troubled spots around the globe, he threw a curve. From behind a trail of cigar smoke came this question: "How are things in the land of the free and the home of the brave?"

HE ASSURED ME the question was being asked in all sincerity. After all, the U.S. was home for his nearest and dearest. He has a brother in the Bronx, a sister in South Boston, a first cousin who is a Jesuit in Chicago, and he has nephews and nieces scattered along the eastern seaboard between Maine and Miami.

There was no question about his love for the United States of America. He simply wanted to talk about this great giant of a country. Right now he was doing all the talking and I was prepared to listen to impressions of life in the United States as told by the news media and interpreted by an Irish barber.

He was good on Watergate. In fact, he was so good I thought I might come away with a solution to the mystery of the 18-minute gap in the White House tapes. He thought the American people, by and large, were very honest and very open. He thought the news media had the facts and fed them to the public without mercy or compassion.

HE SPOKE ABOUT the president, Kissinger, detente and the wheat fiasco with Russia. He didn't say much about Earl Butz, which is I suppose, just as well.

He was very strong on segregation but thought bussing children around cities was stupid. Schools and churches are an integral part of our neighborhood communities and we should try to build up these communities rather than tear them down. Bussing children around town helps no one.

The good barber is a man of deep religious convictions and has the highest respect for all creeds. He was very concerned about the



impact of religion in the United States and particularly the impact made by the Catholic Church. He was not at all sure that Catholics were not regarded as second class citizens.

HE SEEMED TO know all about the Supreme Court and how it scoffs at the rights of Catholic parents regarding the education of their children, a right firmly rooted in the Constitution. He did not think religion in the United States made very much of an impact on the social structure. He cited the high divorce rate, the high crime rate, the horrendous evil of abortion and the new permissive trends.

He laid the blame on our permissive socialist courts and legislatures, especially our Supreme Court and on the apathy of the average Christian laymen to express his dissent. He didn't think America was morally strong anymore.

It was time to part so I reassured him again that the United States is still "the land of the free and the home of the brave." He paused, rubbed his chin and said: "Maybe, but don't take it for granted."

Parishes begged: take refugees

From page 1

diocese have already responded tremendously to the plight of the refugees.

"The resettlement effort of this diocese, according to United States Catholic Conference (USCC) statistics, has been the second largest of any diocese in the nation, exceeded only by Los Angeles," he said.

Fifty of the 172 parishes in the diocese have sponsored families. "Leading the list," said Helen Ettorre, refugee office director, "is Mission San Luis Rey sponsoring eight families."

NEXT ON HER list is St. Catherine of Alexandria, Riverside, with four families, followed by St. James of Solana Beach and Immaculate Heart of Mary, Ramona, with three families each.

Parishes sponsoring two families, according to the refugee office list, include All Hallows, La Jolla; Our Lady of Grace, El Cajon; St. John, Encinitas; and the Immaculata, St. Patrick's and Holy Spirit, all in San Diego.

Msgr. Doran also said that reports of large numbers of refugees on state welfare rolls were not true as far as refugees resettled by his office are concerned.

"LESS THAN 20 per cent of the refugees we have placed are on welfare. And they are on welfare because they just can't seem to get along with their sponsor (in many cases more than one sponsor) and we have had no choice but to refer them to welfare."

So far the diocesan resettlement office has spent $66,236.67 in direct aid to 97 refugee families. "The money comes from the USCC after we have gone through a mountain of paperwork and provided them with copies of bills, receipts, etc.," Msgr. Doran said.

He pointed out the question of supporting a refugee family is another reason parish sponsorship is almost mandatory. "We can provide some financial relief for a sponsor, but it is not an easy process.

"AND SO FAR, most of the parish sponsors have taken on a refugee family without asking for a penny from our office," he said.

The diocesan office will remain open, Msgr. Doran explained, at least until next summer. "When Pendleton is closed we will still be resettling refugees through Fort Chaffee and we will be providing casework services for the refugee families our office has resettled.

"Problems are going to arise and our staff will be working to solve them." Areas where problems can occur and are expected include employment, education, housing, legal problems, illness and countless others.

"After the resettlement part of our program is over, it does not mean our job is finished," Msgr. Doran said. "The refugees will need our constant attention and help for a long time to come."

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Universal Church

Around the world
Across the nation

Terrorists bomb new saint's church

In LONDONDERRY, Northern Ireland, the church of St. Oliver Plunkett, Ireland's first saint in 700 years was bombed Sept. 30.

Damage was confined to pews near the altar which were badly scorched. Oliver Plunkett was primate of Ireland when he was executed in England in 1681. He was canonized by Pope Paul on Oct. 12.

'Broaden vocations base,' priest urges

In DAYTON, Ohio, if the Church looks to youth for religious vocations, disaster will face many of its institutions by the end of the century, according to Marianist Father William J. Ferree.

But Father Ferree said the vocation crisis can be eased by broadening the base of vocation recruitment to include mature men and women who are looking for a "second career" to fill the productive years ahead of them.

'Family and parish marriage mainstays'

In ROME, the family, the parish and regular religious observances are the pillars on which Catholic marital love and union rest, according to Cardinal John J. Wright, prefect of the Vatican's Congregation for the Clergy.

Cardinal Wright, an American, was addressing about 1,000 married couples of the Marriage Encounter Movement from the U.S. on a Holy Year pilgrimage.

Military, industrial complex a 'monster'

In CINCINNATI, the nation's 46 million Catholics have the power as well as the responsibility to "reorder the priorities" of the United States and the world in the direction of just peace, Bishop Carroll T. Dozier of Memphis said.

As a first step in that direction, he said, all efforts possible should be exerted toward break-up of "the marriage of industry and military" that has brought forth "a frightening, modern Frankenstein."

Soviets ready to accept more priests

In WASHINGTON, the Soviet Union is willing to increase the number of Catholic priests serving the diplomatic community in Moscow, according to R. Sargent Shriver, Democratic presidential candidate.

There is now only one priest serving the diplomatic community in Moscow.

Africa welcomes U.S. missionaries

In VENTOR, N.J., U.S. missionaries are still welcome in developing nations of Africa, but are no longer being received in the East, the executive secretary of the U.S. Catholic Mission Council said.

"The new African states still want American missionaries," said Consolata Father Anthony Bellagamba.

'Americans lack concern for justice'

In PITTSBURGH, world missions and world justice are inseparable concerns, and U.S. Christians are hindering both by their indifference to justice, Archbishop Marcos G. McGrath of Panama said.

Although no people on earth are as quick to assist the downtrodden and the disaster-stricken as the U.S. people, they show "a very dangerous lack of sustained world concern," the archbishop said.

'Counseling coming soon to confessional'

In BALTIMORE, an individual form of the Sacrament of Penance in years ahead will generally have to include counseling, a Jesuit liturgist and theologian predicted.

"If individual penance is to survive in any meaningful way in the church of the future," said Father James Empereur, SJ, "I believe it will ordinarily encompass various elements of pastoral counseling."

Brooklyn teachers go back to classes

In BROOKLYN, N.Y., striking lay teachers at five Catholic high schools returned to school Oct. 9 after voting 104-26, with four abstentions, to accept a two-year contract proposed by federal mediators.

The return ended a five-week-old strike by the Lay Faculty Association of Brooklyn, an affiliate of the American Federation of Teachers. During the walkout, two of the schools were permanently shut down.

London bookies bet on next archbishop

In LONDON, Ladbroke's, the firm of bookmakers who took bets on Dr. Michael Ramsey's successor as Archbishop of Canterbury, have already opened a book on the next archbishop of Westminster, even though Cardinal John Heenan has not formally announced his resignation.

Favorite in the betting is Archbishop George Patrick Dwyer of Birmingham, at 6 to 4. Next comes Bishop Basil Christopher Butler, auxiliary of Westminster, at 2 to 1.

USCC asks halt to illegal alien bill

In WASHINGTON, the general secretary of the U.S. Catholic Conference asked the House Rules Committee to prevent a bill penalizing employers of illegal aliens from going to the full House.

Short of that, the committee should postpone consideration of the bill until substantial questions it raises have been adequately addressed, according to Bishop James S. Rausch.



MASS FOR THE SICK—Pope Paul celebrated a Holy Year Mass for sich and elderly persons in St. Peter's Square. He later walked among them, personally anointing 50 with holy oil. It was the first time the pontiff administered Anointing of the Sick.—NC photo

News in short . . .

PARIS—Brother Alfred Stanke, 71, a Franciscan who donned a German army uniform to help French victims of Nazism during the war, died from injuries suffered in a fire.

SAN FRANCISCO—Faculty members at the Catholic University of San Francisco have voted to unionize for pay and equalization of power with other campus unions.

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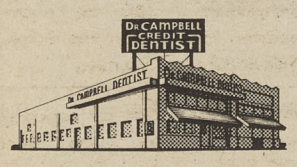
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FRANCIS J. MAHER
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which is the place of business of the undersigned in all matters pertaining to the estate of said decedent, within four months after the first publication of this notice.
Dated October 1, 1975.
BARTLEY E. CAMPBELL,
Executor of the Will
of the above named decedent.
FRANCIS J. MAHER
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4467 Morrell St.,
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Phone: 276-3535
Attorney for Executor
SC: Oct. 9, 16, 23, 30, 1975

A look at books

ADULT RELIGIOUS EDUCATION by Leon McKenzie. W. Mystic Ct., Twenty-Third Publications. 161 pages, $4.95 pb.

Adult education is very popular these days, and the high schools and colleges report large turn outs. Adult religious education also offers many opportunities for the eager learner.

Leon McKenzie, who is well known for his articles on this subject, now presents an orderly review of what the contents and methods of such courses should provide. He is well qualified by degrees and experience to present this material.

There are also three valuable chapters on organizing discussion groups and problem-solving groups. His final chapter is on the technique of Simulation Gaming. This is certainly a fine book on an important subject.

THE RESOURCE GUIDE FOR ADULT RELIGIOUS EDUCATION. Revised Edition. Ed. by Clarence W. Thomson. Kansas City, Mo, National Catholic Reporter Press. 208 pages, $9.95.

The original version of this book was published to rave reviews and the revised version, or second edition, continues the superb work.

All of the original entries have been re-evaluated and more than 1,000 new items are listed—books, movies, cassettes and multi-media items. The chapters on resources follow the nine chapters of the **National Catholic Directory.**

To make this book even more valuable, appendices give the complete addresses of suppliers of adult religious education resources, and those of helpful service organizations. Recommended highly.

Father Charles Dollen

On the screens

From Catholic Film Newsletter

SIDECAR RACERS—This variant of motorcycle racing, more popular in Australia, brings a welcome change of scenery with Australia as its setting.

Ben Murphy plays a former American Olympic star at loose ends in Australia, casually studying law. A motorcycle racer (John Clayton) and his girl friend (Wendy Hughes) persuade him that becoming a "passenger" might be worth a try.

A little too much footage is given to Miss Hughes' rebellion against her rich father, but otherwise the movie is harmless entertainment. The racing scenes are done with flair and excitement. **Morally unobjectionable for adults.**

TV MOVIES include **The Thief Who Came to Dinner** (Oct. 17, ABC, 9 p.m.)—Ryan O'Neal as a modern "Robbin' Hood" of a jewel thief, taking from the rich to give to the poor, and he considers himself very poor.

The New Centurions (Oct. 18, NBC, 9 p.m.)—1972 police melodrama based on the best-seller by former Los Angeles cop Joseph Wambaugh, and featuring George C. Scott and Stacey Keach. **Morally unobjectionable for adults with reservations.**

They Shoot Horses, Don't They? (Oct. 19, ABC, 9 p.m.)—more depression for the 30s Depression—the marathon dance with an unpleasant aftertaste. Jane Fonda and Michael Sarrazin co-star. **Morally unobjectionable for adults.**

The UFO Incident (Oct. 20, NBC, 9 p.m.)—timely made-for-TV melodrama-thriller, starring James Earl Jones and Estelle Parsons.

Babe (Oct. 23, CBS, 9 p.m.)—interesting and thought-provoking special based on the sporting life of "Babe" Didrikson Zaharias and her courageous battle against the onslaught of cancer.

Prime time family drama

CBS-TV to air story of priest

A two-hour, true-life drama about Father William Wasson, founder of a home for orphaned children in Mexico, will be broadcast on the CBS Television Network Sunday, Oct. 19.

A Home for Our Own will be aired at 8 p.m. on KFMB-TV, Channel 8, San Diego, and KNXT-TV, Channel 2, Los Angeles.

Jason Miller, who played a priest in **The Exorcist,** will portray the founder and director of Nuestros Pequenos Hermanos, located at three sites in Mexico City.

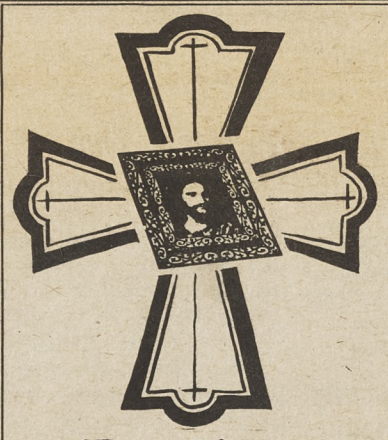
Father Wasson began this ministry in August, 1954, by accepting custody of one child. Now his homes house more than 1,200 children. The TV drama follows the story of the Arizona-born priest as he founds and maintains his work.

Earlier Sunday, CBS News will broadcast the first of a two-part documentary based on a pastoral of the bishops of the Appalachia region.

Look Up and Live: This Land is Home to Me will be aired at 9:30 a.m. on KNXT-TV. The documentary will explore those issues of social justice that have most recently involved the Church's concern in Appalachia.



STORY OF A PRIEST—Jason Miller portrays Father William Wasson, an American-born priest who founded Nuestros Pequenos Hermanos, a home for orphaned Mexican children, in a CBS-TV special Sunday, Oct. 19. The special, a Bell System Family Theater presentation, will air at 8 p.m. and pre-empts regular network programming.—NC photo courtesy of CBS



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And a time for every
Affair under the heavens.
A time to be born, and a time to die. . .
A time to heal . . . a time to weep . . .
A time to mourn . . . a time to lose
A time to keep . . . a time to love
A time of peace

Ecclesiastes

CHRIST WILL COME AGAIN

HOLY CROSS
CEMETERY & MAUSOLEUM
4470 Hilltop Drive. San Diego
(Take 47th St. exit from Hwy. 94 east)

Cemetery office open Monday through Saturday, 8 a.m. to 4:30 p.m. Mausoleum office open every day including Sunday. Mass for deceased, 11 a.m. each Friday. Organ recitals before Friday Mass and every Sunday from 2 to 3 p.m.

Father Thomas Prendergast, Diocesan Director of Cemeteries.

CEMETERY OFFICE PHONE - 264-3127
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